

Evangelical Christendom

"The
Evangelical
Corpus
in Christ."

July-September, 1943

The Spiritual Front

By the Right Hon. LORD HANKEY,
G.C.B., G.C.M.G., G.C.V.O.

This invitation to preside at this meeting took me by surprise. I hesitated to accept. In religious matters I am just one of the congregation with much to learn and little to teach. I felt inadequate to follow a great Archbishop, Sir William Dobbie, the Lord Chief Justice and others.

My early manhood was spent ashore and afloat in the Royal Marines. Since 1901 I have been mainly concerned in war, its preparation

and conduct, so I have selected as my subject—The Spiritual Front.

I have never felt any incongruity between my profession and the Christian life. War is one of the evils that beset the pilgrim in his journey through life, like disease, temptation or sin. Nations and individuals have the right and duty to prepare and protect themselves against it—for war often threatens liberty, justice and religious freedom as it does to-day.

God has willed that this war shall be totalitarian. No one can escape the consequences. Like all wars it has brought great difficulties. But God has given us the means to mitigate and overcome them.

On the material plane, for example, supplies are short. But by following the precepts of Lord Woolton we can positively improve our health and stamina. That is something that Christians ought to do, for ill-health—much of which is avoidable by following nature's laws, which are God's laws—is a burden to the community. And we ought not to forget that "the body is the temple of the Holy Ghost."

Throughout the Fighting Services a high standard of physical fitness and of individual and collective morale is enjoined as essential to victory. For all of us it is equally essential; for the Services, on whom we depend for our safety and for all that is most sacred in our national life, themselves depend on our efforts in the factory, transport, the fields, the office and the home. I emphasise the home because our fighting men are as anxious about us as we are about them. If our health and morale are good, their task is eased.

The material, the moral and the spiritual are complementary. They are links in a single chain—a healthy body, a healthy mind, a high personal and national morale, all contributing to spirituality and the ideal of man made in the image of God.

We are far from that ideal to-day, but in the refining fire of this totalitarian war we may get nearer to it.

God has provided the means, if only we can realise it—prayer; prayers of thanks, so easily forgot; prayer for others and prayer for ourselves; spoken prayer and silent prayer; prayer at fixed times, and, very important, *ad hoc* prayer at any time of the day or night—as it were a private consultation with God. I know little of the science of psychology, but I do know by personal experience that prayer is a tremendous strength to judgment, resolution and decision.

But how are we to secure a wider recognition of this infallible source of strength and protection against sin?

We have to face the facts mentioned in one of Dr. Elmslie's remarkable Sunday broadcasts that out of a population of 45 millions only 15 million (if I have the figures right) ever attend any place of worship, and of the remainder a large proportion are ignorant of the most

* Address given at the United War Prayer Meeting, Central Hall, Westminster, May 6th, 1943.

EVANGELICAL CHRISTENDOM

elementary facts and principles of Christian religion. But the war has brought things worse than indifference—dishonesty and widespread vice, which has led the Archbishop of Canterbury to call us back to God.

We must not underrate that formidable evidence; but we must not be defeatist about it. At the outbreak of war, though the enemy was far more ready and better equipped than we, and later on with the enemy at our gates we were not defeatist. We looked on the brighter side—the justice of our cause; the knowledge that our own people, and the peoples of the Empire believe in it; and the probability that America, in her own time and her own way, would come to our aid.

That must be our attitude on the spiritual front; the enemies that have infiltrated must be unmasked and dealt with. No defeatism! Look on the bright side! Organise our assets, which are greater than we realise. What are our assets?

Our people are not as much given to church going and prayer as they should be. They are reticent in such matters. I am reticent myself—that is one reason why I found it difficult to do my bit this afternoon. But the spirit of religion, a national consciousness of right and wrong, is deeply engrained in our people. It comes out at times of national and personal crisis when many people are moved to prayer. Inarticulate and transient it may be, but it is not ineffective.

There is much evidence of this latent spirit of Christianity. It is strong among our seamen and airmen. The Bishop of Rochester stated in his Diocesan Chronicle that "the most religious body of Englishmen to-day is the VIIIth Army. We are also told how many outstanding Christians there are among Paratroops." He tells me he has since received on all hands confirmation of his statement. There is the habit of some newspapers (I have in mind the *Sunday Times* and *Daily Sketch*, and the personal column of *The Times*) to slip in a text, and of others to publish a weekly religious article, or—especially in the provinces—a sermon; there are the introductory prayers in both Houses of Parliament, not well attended except in times of crisis, but always there; the daily religious service and teaching in elementary schools; and, very important, the getting together of religious leaders in

many parts of the country to agree on the highest common denominator of what should be taught. Our assets include also the churches, religious bodies like the World's Evangelical Alliance, the Bible Society, Y.M.C.A., Y.W.C.A., Toc H and a hundred others, and especially the Salvation Army and Church Army, which get very near to the hearts of the people.

How are we to exploit these assets?

These meetings for united Prayer are one way. The Queen, in her inspiring broadcast to the Women of the Empire, showed us another:—

"If our homes can be truly Christian," said Her Majesty, "then the influence of that spirit will spread like leaven through all the aspects of our common life—social, industrial and political."

The letter published in several newspapers a week ago from prominent people in Manchester calling for true moral and spiritual foundations for national and international reconstruction is another sign of the times. The B.B.C., too, is showing us the way with the Big Ben Minute, Sunday Services, weekday Services—just before the 8 o'clock news for example—religious talks, and nice touches like the verse of a hymn sung before the morning news on Easter Day. The other night I turned on my receiver at a venture and heard the Kentucky Minstrels singing a psalm—not a negro spiritual but a grand old psalm reverently sung to a beautiful setting.

We need to exploit all these means and to find others to bring religion into our daily life. We do not want to modernise our methods.

What a boon it would be if the cinema industry would co-operate by putting a well-chosen text on the screen, if only for a moment of two, at every performance, just as they sometimes show the films of the Ministry of Information. What an epic film could be built up of Malta, beginning with the shipwreck of St. Paul, with episodes from the story of the crusading Knights of Malta and the great siege, and culminating in General Dobbie's heroic defence!

We must not be downhearted if progress is slow. We must make large allowance for environment and upbringing, always remembering Jesus Christ's saying, "I am not come to call the righteous, but sinners to repentance."

Headquarters Notes

97th Annual Meeting and Report. A report of our 97th Annual Meeting will be found on later pages of this issue of EVANGELICAL CHRISTENDOM, and Members and Subscribers whose subscriptions were received on or before March 31st last should receive with the magazine a copy of the 97th Annual Report of the Council. In view of the pressing need for additional financial support, may we ask all readers to pass or post on their copies to friends likely to be interested in the home and foreign work of the Alliance? By this help new members can be introduced and the fellowship which the Alliance constitutes become widened.

In Memoriam

SIR ROBERT WILLIAMS.

Colonel Sir Robert Williams, Bt., V.D., T.D., D.L., a director of Williams Deacon's Bank and for many years President of the Church Missionary Society, died at Bridehead, Dorchester, on Thursday, April 15th, at the age of ninety-four.

In the death of Sir Robert Williams, the Church universal has lost one of its most faithful and devoted sons, and the nation a loyal servant. A man of deep spiritual insight, with a stern sense of duty, humble in mind and gracious in manner, he endeared himself to all who knew him. As a banker his links with the world of commerce were many; as a Member of Parliament he was always listened to with respect. But his chief interests in life were religious. His lovable personality and readiness to help anyone in need endeared him to all who knew him. He was for twenty-six years President of the Church Missionary Society and a Vice-President of the World's Evangelical Alliance.

MR. R. C. HART DYKE.

The death of Mr. Reginald C. Hart Dyke removes from the Evangelical ranks and from the councils of several Evangelical organizations, including the World's Evangelical Alliance, the L.C.M., and the Shaftesbury Society and Ragged School Union, one greatly beloved and as much for his outstanding Christian character as for his passion for souls. Never wishing to appear prominent, and exercising the grace of camaraderie to a marked degree, Mr. Hart Dyke was indefatigable in helping forward the work of evangelism and particularly Christian unity in its creative and highest aspects. It was because of this that twenty-five years ago he became Hon. Treasurer of the World's Evangelical Alliance, and Chairman of its Executive Council, thus succeeding in this office the first treasurer of the Alliance, Mr. R. C. L. Bevan, the father of the late Mr. Frank A. Bevan and of the gracious lady Mr. Hart Dyke married subsequent to the loss of his first wife.

This appreciation is written by one who was

very closely associated with Mr. and Mrs. Hart Dyke over a long period of years in the work of the Wyndham-Ashley Mission in Westminster, which grew out of early beginnings in one of the poorest and even disreputable parts of London. Associated in the early days of the Mission, which was then known as the Pear Street and One Ten Mission, were Mr. Frank Bevan, Mr. Middleton Campbell, Lord Kinnaird and others, whose names are still household words for a type of Christian effort in the great City of London. The devotion of Mr. Hart Dyke as Superintendent of the Wyndham-Ashley Mission is beyond description or praise. He was a great believer in prayer; and deep spiritual convictions, with a sincere devotion, constituted him a great Christian as well as a noble and notable example of personal evangelism. He will be greatly missed, especially in the councils of the World's Evangelical Alliance with which until this last he was closely associated by correspondence, having removed for some time to residence in Scotland.

Mr. Hart Dyke has died at the ripe age of ninety-one years; he acknowledged to the end the goodness of God in the paths that had been before him, and made no secret of peculiar blessing experienced through the less obtrusive activities of his life. The work of the World's Evangelical Alliance had a place very near his heart, and to the very last no one could gather from him any word of fatigue or discouragement in the service of Christ.

The Executive Council have recorded the following Minute:—

The late Mr. R. C. Hart Dyke.

That the Executive Council of the World's Evangelical Alliance pays its tribute of affection and honour to the memory of Mr. Reginald Charles Hart Dyke, who passed away on the 17th April, 1943, at the age of nearly ninety-one.

"Mr. Hart Dyke had for twenty-five years been the Hon. Treasurer of the Alliance and Chairman of its Executive Council. In these positions he rendered signal service to the Alliance and revealed the charm of a very gracious Christian character. Deeply devout, he had long since dedicated his life to the Saviour who had won his trust and his love, and he was unwearied in his endeavours to promote that Saviour's cause. His one hope for our sinful race was in the Atonement accomplished at Calvary and made effective in the lives of men by the ministry of the Holy Spirit.

"As gentle in nature as he was strong in conviction, he won many friends and was influential in the advocacy of Christian unity. He cherished sympathy with all who in any land suffered for the sake of Christ and rejoiced in the seasons of prayer in which Christians throughout the world held fellowship at the

EVANGELICAL CHRISTENDOM

Throne of Grace. Indeed, in all for which the Evangelical Alliance stands he brought to it the support of a true man of God.

"Yet Mr. Hart Dyke's interests were by no means limited to any one sphere. For many years he was one of the leaders in the Wyndham-Ashley Mission working among the poor of Westminster, and he took an active part in the councils of the Shaftesbury Society and the London City Mission. The deference paid him in many circles never, however, spoiled him; through it all he preserved a deep humility, asking nothing for himself, but rejoicing to serve and help. His memory will be treasured by many in different walks of life.

"The Executive Council expresses its deep sympathy with Mrs. Hart Dyke, the beloved sharer of his ideals and his life, and with his sons, commending them all to the consolation of God, in whose holy keeping their loved one now rests."

A Letter to the Archbishop of Canterbury. Our Annual Report gives in full the Statement of the Executive Council of the Alliance on the subject of the Roman Catholic Church and Religious Liberty. Since it was made public we have received from a Member of the General Council of the Alliance copy of a letter addressed to the Archbishop of Canterbury, as follows:—

Taunton, Somerset,
10th March, 1943.

My Lord Archbishop,

In the name of that pure Faith into which I was born, and in which I have sought to walk and to witness during my allotted life-span, I venture to protest against the public prayers for the life of Cardinal Hinsley which you have furthered and permitted in the Church of England.

The Liberties of our race, "the Liberty wherewith Christ has made us free," have no greater enemy than the plausible Cardinal, who is the very capable spear-point of the attack of the Roman Curia upon our Church and Island freedom.

The Cardinal speaks and writes of "Liberty," but none knows better than he that his interpretation of "Liberty" is not that of our Island Race nor of the "Atlantic Charter"; and that, so soon as Rome masters sufficient strength in England, our dearly-bought but delicately-poised spiritual Freedom will be immediately withdrawn.

Those of us who have lived in Spain and Italy know that Rome is one. She changes not. She is "all things to all men" until she gains power. Then she is cruel as the grave. "Semper Idem."

When did Rome raise her voice against the wicked use of burning gas upon the innocent semi-naked Abyssinians?

Where, to-day, are the liberties of Evangelical Christians in Spain, promised, in Franco's name, by the Duke of Alba? Ask the Spanish gaoles and the scattered flocks!

Where are the 225,000 volumes of the Holy

Scriptures forcibly raided in 1941 from our own Bible Society's depot in Madrid?

Every Authority in the Church of Rome shares in the odium and in the purpose behind such deeds, which prove again her changeless lust for power.

Pray for the "Conversion" of these men? yes! but to pray publicly, in our Cathedrals, for their well-being, is a grievous error, which comes perilously near to a "betrayal of the pass."

God will not change His Righteous plans, of course! But many of His "Little Ones" are sorely bewildered and shocked. And in that borderland of our millions "who know not God, nor obey the Gospel," from whence Rome numbers heads and counts her voting-power against our liberties, the public prayers of the English Archbishop of Canterbury, on behalf of their Cardinal, are as the free gift of a whole Army Corps to Rome.

Believe me to be, your Grace,

Yours obediently in the Faith,

A. L. NICHOLSON.

Calling All Evangelicals. From time to time we have indicated in the pages of EVANGELICAL CHRISTENDOM the strong, if suppressed, feeling of dismay and dissatisfaction which exists, and is widening, in regard to the growing deference paid to the Roman Catholic Church in the B.B.C. programmes. We heartily commend the Director of Religious Broadcasting, and his associates, for their earnest endeavours to satisfy all types of listeners, although we could wish their search for preachers and speakers could cover a wider ground than the S.C.M. and the circle of "Reunion" representatives who surround the "New Order" extending co-operation to an unreformed Roman Church and the English Church Union. We believe there is a Religious Advisory Committee still in being associated with the B.B.C., but if there are still representatives of the Evangelical Churches on this Committee and they are satisfied, if consulted, their silence creates a strange feeling of lack of confidence among Evangelicals. The matter is one calling all Evangelicals to counsel and express their convictions. Might we not expect the National Council of the Evangelical Free Churches to take this serious indictment to heart? Here is one comment, from a contemporary, and one specific instance (many more could be quoted) of the misuse of privilege granted to the B.B.C., and, we allege, used to the detriment of the Protestant Faith by law established within this realm:—

"Evangelical Christians are profoundly disturbed that the B.B.C. should so frequently broadcast Roman Catholic services and teaching. While we value the principle of religious liberty and tolerance—which, of course, the Roman Church does not practice toward Protestants in lands where she holds sway—it is a different matter that the national broadcasting service of a Protestant nation should become an instrument of Romanist propaganda. For

EVANGELICAL CHRISTENDOM

instance, the five-minute religious talks in the series "Lift Up Your Hearts," which precede the 8 a.m. news bulletin, were given last week by a Jesuit priest, and, happening to listen on Wednesday, we were horrified to hear him assure his listeners—all and sundry—that men who are killed in battle are, for that very reason, received into the heavenly Home of God our Father. To support this contention he quoted the words of our Lord Jesus Christ, "Greater love hath no man than this, that a man lay down his life for his friends," and went on to suggest to mothers whose sons have given their lives in their country's service, that they may on that account take their place with Mary at the foot of the Cross. The Jesuit even went so far as to say that the fact of being killed while fighting for the "hearths and altars" of the country, covers a lifetime of sin. This deplorable heresy was widely held during the last war, of course, and finds expression on many war memorials; but it is absolutely unsupported by, and contrary to, the Word of God. It may—undoubtedly does—bring comfort to many who are bereaved; but it is the comfort of a delusion, destined to tragic disillusionment hereafter. Its effects are tragic even now, in creating a false, sentimental, conception of God and of eternity. It lulls into spiritual slumber many who might otherwise be stirred into concern regarding their eternal destiny. Understandable—though not excusable—as it might be that the secular authorities should encourage this teaching in war time, to soothe the bereaved, it is disgraceful that a Church should so pervert the truth as revealed in the Scriptures. Even more regrettable is it that such teaching should be sponsored by the B.B.C."

Liverpool Auxiliary. There is ground for great extension of the principles and aims of the Alliance in Northern England. This is well felt in Liverpool and the district, and found expression at the annual meetings of the Liverpool Auxiliary held on Wednesday, March 31st. In the afternoon, in St. Mary's Parish Church Hall, Kirkdale, Lady Bates, President of the Liverpool Auxiliary, occupied the chair. The Vicar of St. Mary's Church, Rev. E. Morris Jones, opened the meeting with prayer after the singing of a hymn, and Rev. J. C. Meers, B.Sc., read the Scriptures (Ephes. 4). Lady Bates, in her presidential address, spoke of the great need for rebuilding the forces of Evangelicalism both at home and abroad in the post-war days, and of the W.E.A. as one of the most useful organisations for the prosecution of that task because of its unique position as a common basis for unity among all Evangelical Christians. She also referred to the Universal Week of Prayer, and appealed for greater interest and support so that it might be more widely observed on Merseyside.

Rev. E. J. Poole-Connor, of London, gave an informative address outlining the events which led to the formation of the World's Evangelical Alliance almost a century ago, and

from the great amount of evidence and personal experience gathered over a number of years, showed how the divine blessing had rested upon its work for spiritual unity.

The evening meeting was held in Tenth Tabernacle, Park Road. After the singing of the hymn "All hail the power of Jesus' Name," the Rev. J. C. Meers, B.Sc., led in prayer. Mr. A. A. Kerr, Chairman of the Liverpool Auxiliary, occupied the chair. In his remarks, Mr. Kerr referred to the prominence given to the Christian religion as a means of sustaining morale in these days. While welcoming this, Mr. Kerr pointed out the necessity of discrimination between popular religion and the spiritual tenets and truths which are the basis of Evangelical faith and of maintaining the latter with all our strength. The Rev. E. J. Poole-Connor ably presented a survey of the rise and progress of Evangelicalism on the Continent and in this country from the Middle Ages and interpreted the mission and noble record of the Evangelical Alliance. Speaking of the great moral and spiritual impetus which was the outcome of Wesley's work, and later of the 1859 Revival, Mr. Poole-Connor showed how much a similar manifestation of God's Spirit moving amongst us is needed to-day, and urged Evangelical unity as one of the prerequisites of such an outpouring of grace. The meeting closed with singing "Go, labour on," followed by prayer and the Benediction.

United War Prayer Meetings. Three monthly united War Prayer Meetings have transpired at the Central Hall, Westminster, since our last issue, and as we go to press we are looking forward to the meeting on Tuesday, July 6th, at 6 p.m., when General Sir William Dobbie will preside, and the speaker will be the Rev. Max. A. C. Warren, Secretary of the Church Missionary Society.

THE APRIL MEETING

The advent of double summer time, and the increased hours of daylight, has made it possible for early evening meetings to be held at the Central Hall, Westminster, and on Tuesday, April 6th, many friends who find the noon-day hour inconvenient, were able to be present at the gathering which commenced at six o'clock. The chair was occupied, and an address given by the Rt. Hon. Lord Caldecote, and his message set the keynotes of the whole meeting. Mr. Martyn Gooch (Secretary of the Alliance) read a passage from Zephaniah iii. 8, a book which, he said, had a great deal to say about present day happenings. The Churches and the Services were represented on the platform by the Rev. Dr. W. E. Sangster, the Rev. J. Russell Howden, Gen. Sir Beauvoir de Lisle, Lt.-Col. W. McAdam Eccles, and the Rev. L. Gethen Hughes (Deputy Chaplain-General to the Forces), all of whom led in prayer. Confession was made of the nation's neglect of God, His day, His word, and His house, and that spiritual things had not been kept in the centre

EVANGELICAL CHRISTENDOM

of our national life, and prayer was offered that God would, as a result of His discipline, find us as at the last a people not unworthy to be blessed by victory.

Lord Caldecote said in his address from the chair that the meeting was intended primarily for prayer. There was, he said, a wider scope for their prayers than the merely personal interests. "That it may please Thee to have mercy upon all men." The "all men" contained in that petition in the Church of England Litany included those poor and afflicted nations in all parts of the world who were suffering as a result of the war. They could not trust themselves to speak about the terrible crimes that were being committed on the Continent. In the midst of their own helplessness to give the succour that was so sorely needed, they could turn to God in prayer, realising that God could do what they could not do, and they knew that it was one of the purposes of God to deliver those poor afflicted people, and the Jews in particular. Lord Caldecote went on to say that there was much in their own national life which saddened them—the neglect of public worship, the indifference to God and His word. There was only one cure; it was that His people might be indeed the salt of the earth, and that they could not be unless God sanctified them and fitted them for that high purpose. In closing, the chairman asked: *rise*—they met together in order to pray for victory, to pray for immunity from danger for their loved ones, to pray for a comfortable life, for a return to conditions when the pleasant things of life might be more fully enjoyed? Was it not true to say that they had met primarily to pray that God might put them more truly into line with His purpose and might co-operate with Him in the carrying out of that purpose.

THE MAY MEETING

The impressive address given by Lord Hankey, who presided over the meeting on May 4th is given in full in this issue of EVANGELICAL CHRISTENDOM. It was an inspiring meeting, and Lord Caldecote, who came to support the Chairman, read the Scripture. Among those taking part in prayer were:

Bishop W. Wynne Jones (Asst. Bishop, Central Tanganyika), Dr. Harold A. Moody, Revs. W. E. G. Holland, Colin E. Kerr, Group Capt. Wiseman, and Mr. W. Charles Waymouth.

THE JUNE MEETING

Tuesday, June 1st, was observed as a Service of Thanksgiving for the triumph in Africa, and Prayer for final Victory and Peace. The chair was occupied by the Rev. C. H. Aubrey, M.A. (whose address will be found on later pages). It may be mentioned that a letter was received from the private secretary to H.M. the King, which contained the following assurance:

"The King and Queen are interested to hear of the Service of Thanksgiving to take place in the Central Hall, Westminster, to-morrow. I have laid before Their Majesties the copies of

the Order of Service, for which they desire me to thank you."

Throughout our island history God has many times heard the cry of His people, and has granted us deliverance from our foes. Now we thankfully commemorated the victory recently gained by our Forces in North Africa. In humble gratitude to God we acknowledged the Divine guidance that had brought us as a nation through many perils to this hour. Among those who voiced praises and prayers were Colonel the Rev. J. L. Blakeney (Senior Chaplain of the U.S. Army), the Rev. Clifford Wood (Senior Chaplain to the Forces), Major H. B. Clarke (Officers' Christian Union), the Rev. W. F. P. Chadwick, and the Rev. R. F. V. Scott. The hymns sang, and the Scripture, read by Mr. H. Martyn Gough (Secretary of the Alliance), were the same as those used at the recent Thanksgiving Service held in St. Paul's Cathedral. The meeting closed with the Hallelujah Chorus, played by Mr. Allan Brown, F.R.C.O., on the great organ.

We close these brief reports of three inspiring meetings by quoting a letter which appeared in the *London Daily Telegraph*, which emphasises the power of prayer in association with God's power to deliver:

Sir,—Mr. Herbert Johnstone's reference to the "Guiding Hand" leads me to recall that the delay in following up Dunkirk was doubtless due to the fact that the unusually fine weather preceding it had facilitated the British defeat, and the German army was in advance of timetable.

The time Hitler had fixed beforehand for the invasion was September 16th-20th, when the tides are such that the attempts to swim the Straits used to take place. The weather then is always calm and there is a harvest moon.

But the Unseen Hand intervened, and gales sprang up on the 17th and continued until after the 20th. The invasion boats, collected at many points on the opposite coast, had to be taken into harbours, where they made good targets for the R.A.F., but many were swamped on the way.

The Germans then announced that Providence had favoured the British twice (the first time at the Miracle of Dunkirk, when the sea went flat and the tide stood still for us), and that we were totally unworthy of the favours. We had only to wait for the November or December fogs, for which the Channel is well known, to get our deserts. But, for the first time in living memory, there were no fogs that winter in the Straits.

February 15th, 1941, was another invasion date, for which we were shockingly ill-prepared. But on February 14th a submarine earthquake occurred in the Atlantic, recorded at Kew, with hurricane damage in Spain.

The effects on the tidal system round these islands was naturally censored, but it was immediate and prolonged. Ships were taken as much as eighty miles off their course, and on

EVANGELICAL CHRISTENDOM

the River Stour here it was high water, overflowing the banks, at times when the river should have been low.

This was the last invasion (so-called) "scare" before the German armies marched east. Such deliberate acts of God with their powerful and far-reaching effects are not to be treated to the insane stupidity of the word "co-incidence."

Mr. Churchill knows the facts well, and with his forthright honesty gives the glory to God; others cannot or will not.

Yours faithfully,

A. T. CROWTHER.

Dear,

Finance. With confidence we draw attention to the following letter which is being sent to a considerable number of friends and supporters who have not so far renewed their contributions to the Alliance. The ensuing year must be a difficult one in the direction of finance, and more than ordinary remembrance in prayer and giving will be necessary on the part of all. How can we plead more eloquently for the financial needs of the Alliance?

Dear Friend,

We are very thankful to have your hearty co-operation in the fellowship of the World's Evangelical Alliance, and to realise your support of the principles for which it stands. God has

wonderfully blessed the work of the Alliance during its history of nearly a hundred years, and to-day its influence is felt throughout the world as a result of the Gospel it inspires. It is the helper of missionary service in not a few lands spiritually dark. Of all this its magazine, **EVANGELICAL CHRISTENDOM**, informs you.

At the present time, however, the Alliance has needs which we venture to lay before you. Many of its generous supporters have been called away of late, while war conditions have increased the cost of its work. The Council, also, looking forward to the end of the war, is conscious that great demands will come upon the Alliance for the succour of Christ's servants in various countries who are suffering through the conflict, or through persecution, or both.

It is, therefore, important that the income of the Alliance should be not only maintained, but increased, and we write to ask whether you, as a known friend of the Evangelical cause, will renew your previous contribution.

It is not for ourselves that we appeal, but for the cause of Him to whom we owe our all, and whose Kingdom the Alliance exists to promote.

On behalf of the Council,

We are, yours very sincerely,

J. CHALMERS LYON,
Chairman.

H. MARTYN GOUGH,
General Secretary.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly above all we ask or think."

LET US GIVE THANKS—

FOR the inspiration of the 97th Annual Meeting, and the vision of the future development of the Alliance given through Chairman and Speakers.

For the measure of victory granted to the Allies in Africa and elsewhere in answer to Prayer.

LET US PRAY—

BELIEVING that confession and repentance of national sins and transgressions are the avenues to the further removal of anxieties and the solution of our difficulties arising from the present war, let us continue in Prayer to God.

For a new urge to evangelical comprehension in truth and love, to withstand error and to proclaim the Gospel of Salvation.

For blessing on the circulation of the 97th Annual Report of the Alliance, and for the help of God, and His people everywhere, in the new responsibilities accepted by the Council at the opening of a new financial year.

For the Christians of the United Nations, especially those in occupied countries of Europe, and those in concentration camps, or under other persecution.

That the problem of intercommunion may be solved in the light of apostolic practice, and the Lord's table in visible Churches become the table of all His disciples.

Let us remember to pray for the Christians in India, and for the speedy removal of difficulties accompanying the South India Scheme for Church unity in India.

EVANGELICAL CHRISTENDOM

CHRISTIAN TRUTH and WORLD FELLOWSHIP

97th Annual Meeting of the World's Evangelical Alliance

REPORT BY OUR OWN REPORTER

No one fully acquainted with the present outlook on Christian unity can fail to see the vital importance of the work of the World's Evangelical Alliance. It has a noble record of universal service, and has done much in bringing Christians together for prayer, and for a definite spiritual witness. Tributes were paid to the value of the work by the chairman and speakers who addressed the ninety-seventh annual meeting which took place on Tuesday afternoon last at the Livingstone Hall, Westminster, S.W. After the Rev. T. G. Mohan had read the Scripture (Psa. 107), and the Rev. Dr. J. W. Ewing had led in prayer, the Archdeacon of London (the Ven. E. N. Sharpe), who presided, called upon Mr. H. Martyn Gooch (General Secretary) to give a resumé of the ninety-seventh annual report. The Chairman referred to Mr. Gooch's long record of service as General Secretary, and said they all wished for him a continuance of health and strength, and that he might be spared for many more years to guide the work of the Alliance.

The General Secretary's Summary of the Annual Report.

Mr. H. Martyn Gooch, General Secretary, said: If the founders of the Evangelical Alliance could be present at this ninety-seventh annual meeting of the British Organization, and we may hope and believe that they do share in it, they would rejoice in the edifice arising on the foundations which they so well and truly laid in 1846. The Report of the present Council for the year ending March 31st last is one full of thanksgiving for things attempted and accomplished, and of determined outlook on the future which summons us all. Evangelicals especially, to the rededication of ourselves to prayer and effort, for the days and years ahead will be times of testing, and perhaps of trial, for organizations as well as individuals. Of the World's Evangelical Alliance it can truly and humbly be said that through the year under review, as through the long period of service preceding it, it has "wrought righteousness, obtained promises," and "waxed valiant in fight," so we may thank God and take courage. The promise on which we can and do rely at this annual meeting is to be found in the words, "Thou shalt see greater things than these."

The Annual Report puts in the forefront the continuance into the fourth year of the war of the united war prayer meetings at West-

minster. They have maintained their high aim in the national interest "Victory and a righteous Peace." They have received the co-operation of Members of the Government, representatives of the Services of the United Nations, and of the Churches without distinction. No instructed Christian can doubt the righteous cause in which we are engaged in the present war against "the rulers of the darkness of this world," and spiritual wickedness in high places"; the very foundations of Christianity are attacked, and are at stake in the issues. These central united war prayer meetings have kept alive not only in London, but in widely separated parts of the Empire, the fact that we must pray, and continue to pray, or perish.

In addition to making pre-eminent the cause of Victory and a righteous Peace these war prayer meetings have been the central focus of a widespread and wistful longing for and expectation of a remanifestation of the Presence and Power of the Holy Spirit in gracious Revival, not local but universal. Everywhere it is strongly felt that nothing less can meet the present crisis in the Church, as in the world. The Council have already followed up this aspect of the work of the Alliance with the issue of a special Call to Prayer which will be widely used in churches next Sunday, Whit-Sunday, and which in developing the subject of the need of spiritual Revival draws attention to this as "the greatest need of the Church." I quote from the annual report: "For such a Revival we must pray. It is the only new order which can afford assurance that all men in all lands will be able to live out their lives in freedom from fear and want. In the mighty tide of spiritual Revival freedom of conscience and worship too will be made available to all mankind."

The Evangelical Message.

The Report affirms that the Evangelical message and witness are vital to such a Revival. The Council reaffirm the adherence of the Alliance to the Evangelical truths and principles laid down by the founders nearly a century ago. It is unashamed of the full Gospel of Christ, the Christian Truth and Love on which the Alliance was founded and is still maintained, and I would draw your attention to the fact that the title of the Council's annual report is "Christian Truth and World Fellowship," exalts Christ Jesus, who is the same yesterday,

EVANGELICAL CHRISTENDOM.

to-day, and for ever, as the centre of the creed of Christendom. The Bible is the one and only Book, divinely inspired throughout, that gives to mankind the saving knowledge of His life, His teaching, and His atoning work for sinners. Outside its pages no message comes to us of how "for us men and for our salvation He came down from Heaven." The Alliance has no share with Modernism which clouds or destroys these facts, nor is it partial in any way to the assured results of Higher Criticism, a compilation of which has never yet been forthcoming. The Alliance holds that the Bible is its own defence against all such attacks, and its increasing circulation through the British and Foreign Bible Society, and kindred organisations, is the best answer to all Bible criticism.

Universal Week of Prayer.

The Annual Report has much to say concerning the ninety-seventh observance of the Universal Week of Prayer. The Week of Prayer has become the sacramental expression of the one spirit of love and worship filling the hearts and minds of those everywhere who are servants of Christ, and find in Him the fullness of their spiritual life. It has become the parent and model of localised movements on behalf of special objects, but it stands unique in its organisation, its purpose, and its manifestation of Christian unity. A notable feature of the observance last January was the unique United Nations Service of Prayer and Thanksgiving in St. Paul's Cathedral, in which fourteen nations were represented, among those taking part in the prayers being representatives of the United States of America, France, Norway, Germany and Poland. This service was broadcast throughout Europe by the B.B.C. and was attended by representatives of Foreign Embassies in this country. Reports from widely separated centres where the Week of Prayer was observed are still coming in. The observance for 1943 has been remarkable for its spontaneity and the extraordinary emphasis upon its universality.

Roman Catholic Intolerance.

During the year the Council found it desirable and necessary to issue a statement to clarify the position of all Evangelicals in relation to prevailing influences directed to co-operation and even reunion with the Roman Catholic Church. This statement is included in full in the pages of the report. This question is one upon which much turns, and which calls for vigilance on the part of all Evangelicals and the Protestant Churches as a whole. So long as an unreformed Roman Catholic Church remains so long will it be necessary for the Evangelical Alliance and kindred bodies to stress the fact that the National Church in this country and the Free Churches as a whole are Apostolic, Catholic, Protestant and Reformed. The Report pays special attention to the challenge of Roman Catholic intolerance.

The Council are giving thoughtful attention to the terms of the Atlantic Charter, especially to the third of the Four Freedoms it embodies, Religious Freedom which implies liberty of conscience and worship for all classes and creeds.

Foreign Relations.

The foreign relations of the Alliance have always been a matter of first importance with the Council of the British Organisation. It should not be thought that the war has rendered this part of its programme impossible or unnecessary. On the contrary, as the Report shows, the present as well as the post-war situation in Europe have continued to occupy close attention. The challenge facing these Protestant Churches is greater and more fateful than any they have hitherto encountered. I would draw your special attention to the paragraphs in the Report which deal with this important aspect of the work of the Alliance. Much of it is necessarily of a confidential nature, but what can be said is fully reported on, and it is work which could scarcely be undertaken by another organisation.

The Alliance has been active during the year in giving advice and practical help to refugees from countries of occupied Europe. This, again, is work which cannot be reported on in detail. Included in its foreign relations the situation in occupied countries of Europe, such as Greece and Poland, is receiving the fullest possible attention, and no opportunity will be lost to extend the long continued activities of the Alliance on behalf of those who are persecuted in countries of Europe and elsewhere. The Alliance now, as always, seeks to help those Christians who cannot help themselves. In this connection the Report makes full reference to the statement by the Council on the subject to massacres of Jews in Europe, and elsewhere. Also to the largely attended meeting arranged by the Alliance at the Central Hall, Westminster, on March 2, as a Christian Protest, when the chair was taken by Archbishop Lord Lang, and among those supporting His Grace being representatives of the American, Greek, Netherlands, Latvian, Polish, Icelandic, Estonian, Norwegian, Egyptian, and Czechoslovak Embassies, Chaplains of the U.S. Army, the Norwegian Navy and Air Force, the French Reformed Churches, Norwegian Churches, Swiss Churches and Greek Churches. The whole matter is under observation by the Council. The participation of the Alliance in the present efforts for relief of persecuted Jews is referred to in the Report.

You will find much of interest concerning other continental activities of the Alliance in the pages of the Report. The question of religious liberty in Russia is being followed by the Council. The early history of the Alliance is associated with religious liberty in Russia, and quite recently the Alliance has published a pamphlet on the subject as it concerns

EVANGELICAL CHRISTENDOM

Estonia, written by the Estonian Minister in London.

The Report proceeds to record the activities of the Alliance in other continents and countries, Spain and Portugal, Malta, and turning more to the East, India, China, and some Islands of the Seas. The report also speaks of new interest in the Alliance which has come from the great Republic of South America, where the baneful influence of Roman Catholicism has made itself felt to such an extent that the question is now freely raised, "Why should not Protestants be free to work in Latin America, and why should not the almost two million Protestants enjoy the same freedom of worship as the Roman Catholics do in Protestant countries, like the United States of America, and Great Britain?"

Home Activities.

Under the heading Home Activities, much will be found in the Annual Report related to the work of evangelism, the subject of youth and the future, of family worship, of religion in the schools, of the national recognition and observance of the Lord's Day, and other matters which are constantly occupying the attention of the Council. The Report stresses the value of prayer on behalf of the Alliance, and its work, and it closes on a note of praise.

You will expect to hear something concerning finance. First, let me stress the fact that economies have been effected, and that the Income and Expenditure Account shows a decrease in expenditure on the general purposes of the Alliance of £330. Of the balance of £1,634 carried to the Balance Sheet £1,257 represents legacies received in cash, which have been invested in War "Savings Bonds" and other Government securities. The remainder represents money specially earmarked for relief purposes, and not available for the general purposes of the Alliance. It will be evident, therefore, that although the Alliance closes with a balance in hand it stands in immediate and urgent need of new income, without which it cannot continue to carry on its work.

The British Organization of the Alliance approaches its centenary, it is not too far to look ahead, August, 1946, and already a suitable celebration is in mind. The few intervening years may see great changes, they may even usher in the personal Return of the Saviour, the Lord Jesus Christ. "Kings shall fall down before Him," and "He must reign." How near to His heart must be and is the foundation object and work of the Alliance, the manifestation of the unity of the Spirit in the bond of peace, and the presentation of that unity in His presence and glory.

The Oil of the Spirit

THE ARCHDEACON OF LONDON,

speaking from the chair, said: We have been listening to a résumé of the Report given by Mr. Gooch, and I am quite sure that we must

be thankful for the way that God has led the Alliance through the past year. Mr. Gooch has stressed the need of prayer. We lift up our hearts at this time, and we see our Lord seated at the right hand of God praying for us, and we are one with Him in that spirit of prayer. Not only is He there interceding for us, but He is here with us day by day. We who have come from different homes and different congregations are met in the Name of the Lord Jesus Christ. Let us hearken to His command to "go into all the world and preach the Gospel to every creature," remembering His promise, "Lo, I am with you always, even unto the end of the world." And He has been with this Alliance for ninety-seven years. The Report has reminded us of the suffering of the Jews and the oppressed people on the Continent; and if we are to do our part we must stretch out the hand of fellowship to them and seek to help our fellow-Christians at this time of need. I want to leave with you a thought that is contained in a verse of the Psalms, "I shall be anointed with fresh oil." That oil bore three characteristics. It gave smoothness to the touch; brilliance to the eye; and fragrance to the smell. We pray that the Alliance may be endued with the fresh oil of God's Holy Spirit.

Faith, Freedom, and Fellowship.

THE REV. T. W. ISHERWOOD

(Home Secretary, Church Missionary Society) said: The World's Evangelical Alliance occupies a place of quite unique, strategic possibilities in the face of the world situation, with which, not only history, but God is presenting us, as I truly believe. It does not require much imagination to foresee all the immense possibilities for good, or ill, that such a situation presents. There are forces let loose which, rightly directed and rightly safeguarded, may lead to a revival of the Church's work. On the other hand, if all that is divorced from basic principles of truth and righteousness, then a great deal of what is potential may easily become actual evil.

What is the relationship of the Alliance to that situation? My answer to that is to remind you of some words which occur as a sort of text in the Report of the Alliance. Those words are: "Faith, Freedom, and Fellowship." The Church has no rival as an international society; and in view of the present situation those words have a great deal to say to us about our real and distinctive task at the present time. The World's Evangelical Alliance stands to remind all Evangelicals throughout the world of the *Ground of Faith*. It is not an unbalanced or precarious optimism; it is the sure understanding of what God has done for men in the Lord Jesus Christ. We need to remind ourselves that it is the proclaiming of the redeeming love of God in Christ that is the only sure ground of any kind of rational faith in this sort of world

EVANGELICAL CHRISTENDOM

order in which we live. "This is the victory which overcometh the world, even our faith." When I think of the responsibility of the Alliance to the Christians scattered abroad on the Continent, I understand afresh the opportunity which is in the hands of the Alliance to carry to those people the message of faith. The only way ultimately in which that new faith and new hope can be born in them is by our living witness to the faith that is in Jesus Christ. I wish we could find some spiritual equivalent for Europe to-day for the "V for Victory" sign. We want people to realise that the only victory which is worth praying and fighting for is the victory of the Cross. That is a contribution that the Alliance is making, in its quite unique point of contact with Evangelicals all over the world, reminding them of the ground of their faith.

Secondly, the Alliance exists also for the *Assertion of Freedom*. When Christ comes into a human life He makes a man free. We need in the spirit of love and true charity to make our voices heard against that form of tyranny which would enslave the consciences of men, and which would restrict their opportunities for worship. There is a vigilance for which we are responsible. There is a sort of false charity which leads men to put their foot down heavily in the fight for civil liberty, and to be a little less certain when speaking of the imperative necessity of religious liberty. The two have to be put together.

The World's Evangelical Alliance, in its multifarious points of contact in the present world situation, exists to remind men not only of the ground of faith, not only of the assertion of freedom, but of the *pursuit of fellowship*. No one who reads the Report can have any doubt about that. First of all, it is a fellowship of the Spirit. We need to remind ourselves that we do not create this fellowship of the Spirit. It is actually present in the world, and we are charged to maintain this fellowship. We do not recognise it as we should, and we, therefore, fail to make it real. Now the World's

Evangelical Alliance has stood primarily for that real recognition of the fellowship of the Spirit, which unites in one Christians scattered in many denominational camps, and who love the Lord Jesus Christ in sincerity and in truth.

It is also a fellowship in intercession and in service. I should like to pay my personal tribute to the sense of spiritual power which came to me at that service arranged by the Alliance during the Universal Week of Prayer and held in the Crypt of St. Paul's Cathedral on January 9th this year. I do not think that anyone who was present there can ever forget the extraordinary diversity of Church loyalties and membership, and yet the wonderful fellowship that marked that gathering of intercession as we brought before God together the whole world situation and its load of suffering and need, and laid it reverently at His feet. It is also a fellowship in service. If you read the Report of the Alliance you will see what is being done, particularly, I might mention, among the Jews and Polish Christians.

Lastly, it is a fellowship which looks towards a growing unity in the Body of Christ. We must ever keep the purpose of God before us. Some of us feel that the South India Scheme is one which deserves our sympathy and prayer. I would say this, that my hope for an ultimate gathering in one of all believers in Christ would not even exclude the Church of Rome. Though the Church of Rome unreformed is inconceivable, yet the Church of Rome can be inwardly in a new measure by the Spirit of God. I would remind you that the only way to be sure of speaking the truth in love, and pursuing controversy without bitterness and hatred, is to see all those with whom you are in controversy brought within the scheme of the all-embracing purpose of God.

The closing address was given by the Rev. Chalmers Lyon, who directed attention to the growing importance of the place and work of the Alliance in the Church Universal. He made an earnest appeal for new members and a larger income.

WITHOUT SPIRITUAL REVIVAL

The Dean of Westminster and Lord Elton, in a letter to *The Times* respecting Empire Youth Sunday, declared:—

"Without a spiritual revival in the Nation, many of us believe, we cannot count upon survival in this war, since without it we shall not be worthy to shape, as the victor must, the pattern of a new age, and unless the young are vividly conscious of the spiritual character of the present conflict, they cannot be expected to rise fully to the opportunity which will come to them in the years after the war."

Rethinking Jewish Missions

When the war is over Jewish Missions, in common with other missions, will present many new problems. It is well for us to grapple with them now and to endeavour to rethink Jewish Missions.

There were at the beginning of the war some 16,000,000 Jews in the world. 5,000,000 were in the New World, mostly in the U.S.A. About 1,000,000 were in Western Europe. The U.S.S.R. had 3,000,000, and Eastern Europe, Hungary, Czechoslovakia, Poland and Roumania some 5,000,000. Over 1,000,000 were in Palestine and N. Africa. The remaining 1,500,000 were scattered over the wide world. The war has transferred 1,000,000 from Western Europe and another 1,000,000 from the U.S.S.R. to the lands dominated by Hitler. He thus has nearly half the Jewish population of the world under his heel. He has announced his intention of clearing every Jew out of Europe. How far he will succeed remains to be seen.

At present he is keeping alive a portion of these Jews to serve in his labour battalions and factories. He may try to massacre them all when he sees himself defeated. Many thousands have escaped to the allied and neutral countries. After the war many will be content to remain, if allowed, in the countries where they have taken refuge. Many will want to emigrate to lands where they may hope to enjoy full liberty. The rest will presumably try to return to the lands from which they fled or were deported. The result will be a far wider dispersion of the Jews throughout the Christian world than ever before. Whether as the Eastern lands of China and India, which contain nearly half the population of the world, develop, Jews will penetrate there in any number remains to be seen. At present they are chiefly only in Christian and modern lands.

The close of the war will find the European Jew impoverished to an alarming degree. The relief of the Jew as of the other suffering peoples will have to be undertaken. The problem of the restoration to the Jew of his property and business or profession, which have passed into so-called Aryan hands, will be a very thorny one. To dispossess a large number of Aryans, and so cause widespread unemployment and poverty, may well cause a dangerous condition of affairs. There will be, too, the whole body of non-Aryan Christians, who will not be the concern of the Jews, but undoubtedly should be the concern of the whole Christian Church. Patently there will be the need of initiating and carrying on of relief work, a task in which the Missions should take their part and even now be preparing their workers. The Jews may be trusted to do their utmost for their brethren, but the task will be

so colossal that there will be room for all to help. Helping unconverted Jews is always difficult. If it is done, to avoid the charge of buying their souls, and if it is not done, of not giving practical expression to Christian love.

So much for the physical side of the problem. Let us now turn to the spiritual side. What will be the spiritual condition of the Jew after the war? The persecution of the Jews has awakened in many of those, who tended to complete assimilation, a sense of loyalty to their race, and with that has come a return in some measure to ceremonial religion as part of their historical past. On the other hand, a vast number of orthodox Jews will have been forcibly deprived of the possibility of maintaining their Jewish life. One thinks of the thousands in forced labour camps and factories, of those who have been deported and put into concentration camps, and of the thousands of prisoners. One can be certain that Hitler will have made no provision for their keeping the dietary laws or of observing their feasts and fasts! And further, there will be the large number who have passed into the lands of the U.S.S.R., who will have been subjected to the anti-God campaign and the Godless surroundings of those lands. We can therefore view one half of the Jewish race as affected by the disintegrating effects of freedom, corrected by the urge of sympathy and loyalty to uphold national religion, and the other half as grown accustomed to the neglect of their religious duties or to the adoption of definite unbelief. Here are vast and difficult problems for Jewish Missions. To reach the Jews scattered over the whole wide world will need a great increase of missions and staffs. Will the men and means be forthcoming? It has been urged that the work should be left in Christian lands to the Christian churches of those lands. Is this satisfactory and will they undertake it? There are many new Jewish communities in South America. The R.C. Church has never displayed great interest in the evangelisation of the Jew. Their methods in the past have been too often those of compulsion or of holding out social advantages as an inducement to baptism. In those lands the standard of R.C. religion is so low that they cannot be expected to trouble more about the Jew than they do about the Indian. There will be great scope for missions of the Christian churches of N. America in those lands. In the R.C. countries of Europe will that church adopt a new attitude and really concern itself with the conversion of the Jew? Again in the lands where the Holy Orthodox Church is dominant, as Roumania, Yugoslavia and Bulgaria, will those churches cease their anti-Semitic, or at the best callous attitude to the Jew and endeavour to evangelise?

EVANGELICAL CHRISTENDOM

gallus them? There is the further question as to whether the Jew, with the remembrance of their age-long harsh treatment of him, will welcome their approach. It is evident that to really reach the Jew on a wide scale these churches should be stirred up to care for the Jews in their midst. There will be, too, the need of re-educating the churches of Germany to the Christian attitude to the Jew. Will the Confessional Church prove equal to the task? In the early days of the Church Missions to Jews a good deal was done in the way of stirring up other churches to evangelise the Jews. To-day perhaps it could be more appropriately done by the Anglican Church acting as a whole, or by the Missionary Council embracing both the Church of England and the Free Churches.

There arises, however, the question whether the Protestant Churches can be satisfied with withdrawing from nominally Christian lands and leaving the evangelisation of the Jew to the respective Christian Churches of those lands: Roman Catholic, Holy Orthodox and Lutheran. They might leave it to the Lutheran Churches of the Confessional type, but not to the others, for the Jew is prejudiced against them on account of the past, and needs the presentation of the gospel in the purer form of evangelical teaching.

There remain the Moslem and heathen lands, in which large numbers of Jews are present. In those lands there will be the same clamant need as before. There will be the need of careful planning and every endeavour to avoid overlapping and waste of energy and money. It is unfortunate that there are so many societies—some 112—and not all of them are willing to co-operate.

There is the further problem of the method of approach to the Jew. Old and tried methods should not be too readily cast off, but clearly there is need for rethinking and reviving them. Various points need to be kept in mind. First, as Fr. Lev. Gillet has pointed out in his book, "Communion in the Messiah" (which is reviewed elsewhere in this number), the approach should be one of friendship, and not in the spirit of "Adversus Judaeos," of attacking an enemy. It is true that the Jew, in common with every other unbeliever, is in enmity with Christ, but love and sacrificial love alone which will overcome that enmity. "I, if I be lifted up, will draw all men unto Me." There will be great need of training and instructing the clergy that they may influence their people in this direction.

Then there is the need of understanding Judaism and the best there is in it and the parts of it upon which can be built up a vision to the Jews of Christianity, not as another religion, but as the real complement and fulfilment of Judaism. This is not easy. Such books as

the one mentioned above will prove useful to ministers and those able to digest a fairly exhaustive study of the question. There will, however, be need of something simpler and more popular to put into the hands of the ordinary Christian. This all points to the desirability of having some central body which will offer both training for ministers and missionaries, and will concern itself with the production of the necessary literature. This might be the work of the Institutum Judaicum now domiciled in this country, and in the future perhaps working from Jerusalem as the cultural centre of Judaism. There will further be the great need of suitable literature for the Jews. The day is past when most of the Jews of Europe could be reached through the medium of Yiddish. Yiddish is still a great force in Jewish life, but it is acquiring a standardised form in the Jewish press and literature, and future missionary literature must use this form. But there are a large and increasing number of Jews who, although they may understand a little Yiddish and use it for various purposes, cannot, or would not, read it. The approach to them must be in the language of the country in which they live. This should not be left to the sporadic production of tracts by various individuals and missions, but there should be some central body charged with the production of suitable material which would be supplied to missions in each country much in the same way as is being done for missions to Moslems. This body could also supply the material for a monthly missionary paper to the missions in different countries. This method of approach is a very valuable one. It presents the Jew with something up to date, and not the stereotyped tract only. It comes to him month by month, and many a Jew can be induced to subscribe for it and thus value it the more. We are living in the age of propaganda and we need to use it wisely and well. There would still be the need of striking leaflets to awaken interest and tracts to put into the hands of those who wish to enquire further. They would need to be adapted to the needs of the various types of Jewish readers. Again this is a work which could be entrusted to an enlarged Institutum Judaicum working on an international basis.

There is the further problem of the Hebrew Christian. Whether any progress could be made with the idea of a Hebrew Christian colony in Palestine and a Hebrew Christian Church, as the heir of the early Hebrew Christian Churches, remains to be seen. Both are very desirable, the one to provide employment for needy Hebrew Christians and to establish a body with a definite stake in the Holy Land for the future, the other to give expression to the Jewish mind in service and ceremonial on a par with the growing desire of native churches in the heathen world for self-expression.

J. H. ANEPY.

A Planned Savagery*

By ARCHBISHOP LORD LANG OF LAMBETH

I CANNOT refrain from saying that it amazes me to think that I have turned out the Church Assembly to-day over which I presided, with mingled feelings, for fourteen years. I only hope that they have been as well occupied as we are now.

May I welcome the representatives of those nations which are still free, and of the Churches of many countries in Europe who are present with us on the platform this morning?

It is not an easy thing to speak about the suffering of the Jews at this time, simply because our hearts are too full for utterance. Our sympathy goes out to them in the fullest measure. Meditating upon what we owe to that sorely-trying people; I am not now thinking only of what they have given to our literature, philosophy, art, and science; I am rather thinking of the treasures of the Old Testament which is theirs, and which we share with them. What wonderful words and pictures of the sovereignty of God, of His righteousness, of His mercy, of His purposes have been left to us as a priceless legacy by their thinkers, prophets and poets! And we Christians can never forget that when in due time God was pleased to become incarnate in a human life, it was through a Jewish Mother, in a Jewish home, in the Jewish land, that that Incarnation was accomplished. How can we measure all that is involved in the thought that the Saviour of the world in His earthly life was a Jew?

Quite apart, however, from all that, the most elementary instincts of our humanity are wounded when we think of the sufferings of this old and sorely-trying people. But our sympathy, warm as it is, becomes nothing less than a burning fire of indignation, when we think of the perpetrators of these appalling crimes. It is impossible for us even to imagine what the Jews are suffering in Europe, and have been suffering for these last years. No arithmetical figures can possibly convey to us any impression of the agonies which Jewish men and women and children have been, and are, suffering—the agonies of separation, of children from their parents, and parents from their children, of the wholesale massacre, of multitudes being starved to death, or left to die in concentration camps, or driven to suicide. To speak of millions really conveys nothing to us. We have to translate these figures into the terms of actual human beings who are suffering now. It is, indeed, strange to think that in this twentieth century, a planned savagery should be perpetrated before our eyes which has

literally no precedent in human history. It is, surely, more than we can realise, or think, that these things should be going on at this time.

Persecution, of course, there has been for ten years in Germany, cruel and humiliating; but now it is plain that the rulers of Germany are determined, not merely to persecute, but to exterminate the Jews. So fierce is their truly diabolical fanaticism that the rulers of Germany are imposing their policy in regard to the Jews upon the countries which come under their sway. Witness even France. Though there, to their honour be it said, the leaders of Christianity, both Roman Catholic and Protestant, have raised their voices in protest; and many of the French people, at great risk, have sheltered the victims. But in Germany itself there seems to have been no audible voice of protest raised. We must, indeed, make all allowance for something of which we here have no conception, the fear of the dread Gestapo, silencing every voice of criticism. And yet it is passing strange that these things should have happened with no protest that we can hear in Germany. As I have said, we can hardly realise what is happening. Yet could there be any proof more convincing of the futility of our own comfortable belief in the science, education, and progress of mankind, than that this great and gifted people should allow deeds to be done exceeding any that were done in the barbarian ages.

There must be within us all this flame of indignation, yet we must admit that one of the difficulties is that all our sympathy and indignation seems, so to say, to break against a dead wall of our impotence. There is so much that we long to do, and so much that in this time of war it is impossible to do. But what can be done is what must be done. It is good to know that no less than 227 members of the House of Commons, of all parties, have assured the Government of their support in any measure that they may take to relieve this suffering. It is some satisfaction to know that the Government has arranged for the transport into Palestine of, I think it is, 4,000 children from Bulgaria, with 500 adults, and that 770 will follow shortly from Hungary and Rumania; and that up to the limits of what is permissible, within a short time, some 20,000 people may be admitted into the land of the Jews itself. But there is much more that might be done in spite of all the difficulties, and that must be done. All are agreed upon these steps. If this had been an ordinary public meeting, and not a meeting mainly for prayer, I should have read to you the resolution which was adopted by the Executive Committee of this World's Evangelical Alliance; and the representations that are made are on the same lines. They

* Address given at the United Meeting of Protest against the ill-treatment and massacre of Jews in Europe, and elsewhere, arranged by the World's Evangelical Alliance at the Central Hall, Westminster, February 3rd, 1943.

EVANGELICAL CHRISTENDOM

ask that our Government shall open our own possessions, wherever it is possible, as an asylum for any who can escape from the enemy countries. They ask that if any can escape into the few neutral countries that remain, that if these countries should find any difficulty in the way of food supplies, or financial help, the United Nations will give it. It is little enough in all conscience, and yet it is the very least that we can do for our self-respect, for our honour, and, I will add, in remembrance of the words of our Lord that have just been read to us. (St. Matt. 25.)

But there is one resource which still remains, and if we saw things aright we might see that it was the most prevailing of all, it is Prayer. This is not the occasion to speak of the mystery,

of the power of Prayer; we can trust our Lord's words, almost beyond our comprehension though they are. But we can at least feel sure that as God wills to act through the wills of men, so it is in prayer that men can offer their wills to Him; and it may be that often He waits for that offering before He releases the fulness of His power. In any case, we can and must trust the deep, indestructible instinct of man that in times like these, they lay the suffering of their brethren, and their desire to help them, before the Lord of all the earth. And knowing that our own efforts must be so inadequate, let us fall to prayer, and let the urgency of this dire need lend urgency to our prayers.

"To God be the Glory"

By Rev. M. E. AUBREY, C.H., M.A.

We have come together in this meeting that we may thank God for those great victories that have fallen to us in recent days; and that we may submit ourselves to Him, and pray that, in His mercy, final victory and peace may be granted to us ere long.

When we speak of our belief, as Christians, in the Incarnation of our Lord and Saviour Jesus Christ; when we declare that He took upon Himself our human nature, "and was made Man," we mean a great many things, and these two among them. First of all, that Almighty God has taken His place in the stream of human history. And then that it has pleased Him, of His good pleasure, to bring His purposes to pass through human minds and hands.

We believe that God has not left this world to drift and spin along its orbit without any aid from Himself; that He has not left it to follow some pre-destined course in which we are all victims of fate. Or, on the other hand, that it is not left without guidance, and subject to mere chance or luck. We believe that God is here among us, that He is at our side in every struggle; and that He takes a great part in the onward movement of our world's story.

Very often His ways seem strange to us, beyond our understanding. But there is no doubt in the hearts of men and women who live near to Him that He is guiding the events of this time, and of all history. Behind the life and beauty of the world, behind its mystery and heartbreak and tragedy, we believe that God stands, and that through all these things He is bringing His purposes to pass. We

believe, as someone has put it, that God strikes one blow in every battle, and that that blow is the one that counts. There are those who look at these victories which we celebrate and who say that their own right hand and strong arm has gotten them the victory; the victory of our cause of justice and of truth. But Christians look deeper, and in all these events they see the hand of God, and acknowledge it. In times of adversity we bow ourselves in humility before Him, and ask what, through our troubles, God the Lord has to say to us. In times of success we take our blessings at His hands, lift up our hearts in thanksgiving and praise to Him, and ask Him to help us to be worthy of the things that He does for us. You remember how Shakespeare makes Henry the Fifth say after the Battle of Agincourt: "Let there be sung *Non nobis* and *Te Deum*." "Not unto us, but unto Thy Name be the glory." "We praise Thee, O God, we acknowledge Thee to be the Lord," the great Disposer of earth's events.

We remember that what He does He does through men. We often make the mistake of seeing the instruments, and forgetting the hand that uses them. It is as great a mistake to think only of the hand, and to forget the instruments. In days like these, surely, we must thank God for the leaders whom He has given to us. He has raised up men among us, and the other nations linked to us at this time, who have the power of speaking to the hearts and consciences of our nation, keeping us steadfast in adversity, calm in the hour of disaster, and strong in the day of battle. We thank God for men like the President of the United States, for our own Prime Minister, with his quiet

* Address given at the Service of Thanksgiving, Central Hall, Westminster, S.W., Tuesday evening, June 1st, 1943.

EVANGELICAL CHRISTENDOM

confidence and courage. We thank God, too, that the men who stand between us and a fate that might be worse than death have at their head those who believe in God, men like Dobbie of Malta, Montgomery of Libya—great men who are not ashamed of acknowledging their trust in, and their need of God, men who have won trust because they themselves have learned to trust. We thank God to-day for that unity of spirit and purpose that has existed in a quite unexampled degree among the commanders of the forces of the United Nations, so that they have worked and planned and fought together for this victory, for which to-day we are so grateful.

We thank God for the high courage and unshaken confidence of our sailors, soldiers, and airmen, and those of our Allies. We thank God, not only for those whom, in His mercy, He has spared to us still, but we remember with gratitude those who have been wounded for our sakes, and with reverence those who have made the greatest sacrifice. We ought to thank God also for that other army, that sometimes forgotten army, of the toilers at their benches and forges, in mines and in offices, who go on day by day at their unromantic, and sometimes exhausting task, far removed from the thrill of the place of battle; doing the work without which the men, who have achieved great and triumphant things for us, would never have reached the goals to which they have come.

As we look back over these past years we may thank God for the patience and the faith that were given to the heart of our people in those days when we seemed to stand alone—yet we were not really alone, because, as Mr. Churchill said to the miners not long ago, it was borne in upon us that we had a Guide. As we glance back to those days of darkness through which we have come, to those times when nearly all the world thought us beaten, and that within a few weeks complete disaster would overtake us—in those hours when everything seemed to be against us, this nation never doubted, but went straight on until the miracle happened, and the light broke through the clouds. And surely now we can believe that it was God Who was with us, and that it was of His mercy that we were not consumed.

If He thus spared us, can we not believe it means that He has still something for this old country, and this vast empire of ours, to do for Him, if we have the humble and the contrite heart, and He finds us worthy?

We have been asked to pray for victory; and it is well to be reminded that our victory is not yet complete. It is easy enough to sing His praises, and then to forget, to be faithless, and to betray our trust. It is easier to lose wars than to win them. We must press on with our working and our praying, reckoning, as we must do, with a ruthless and skilful enemy. We stand together at this moment, though the enemy

would seek to divide us. There are more insidious perils to be faced in war than guns and aeroplanes and bombs, and they may betray us—selfishness, rivalries and jealousies. If the heroisms and the sacrifices of our men are not to be in vain we need, as a nation, vast resources of faith and insight and patience, and which come to men who wait that they may know the will of God.

We pray that the strain of these days may speedily come to an end. Most of us find it hard to understand those people who say they cannot pray for victory. We can understand men being so conscious of their faults that they hesitate to ask that others may be subjugated to them. But as we look around this world, and see what has been done to people in Poland, in Czechoslovakia, Yugoslavia, Greece, Norway, Belgium and Holland we can be in no doubt that we are fighting against those evil things of which Mr. Chamberlain spoke, things which are contrary to the will of God. How can we do other than pray for victory over them? We may be unworthy of it, for there is evil in our own hearts, but we shall do no better by being half-hearted in the fight against the evil that is around. We can only overcome the evil in ourselves as we face with determination the evil in the world.

Our Prime Minister has warned us against the peril of a long war. We must pray, not that we may embark on foolish adventures before the time is ripe, but that all of us may be steadfast, diligent, faithful and strong, and that the time may be shortened, until the lands that are under the oppressors are freed, the Jews be liberated, and have a chance to live again, that the children be fed, and that the deadly pressing load of anxiety be lifted from the hearts of the women in our own homes.

It may be that final victory is delayed until we are ready for it. We need, as a people, more soberness and seriousness. We need to recover that sense of values, and that noble austerity that characterised the Puritan outlook. We cannot with a good conscience ask God to bless us unless at the same time we are trying to serve Him. And part of our prayer for victory, surely, should be a prayer for revival, the revival of a deep true religion in our own country, so that when victory comes we may be able to use it aright.

At the end of the last war there was a reaction. People sought forgetfulness in pleasure and frivolity and an orgy of spending. It was easy to understand, but it was perilous. It meant a softening in the fibre of our national character just when we needed to be most resolute and strong. God grant that this time we may have the love of God in our hearts, that we may have a vision so clear, and a courage so strong, that we may be able to guide our people to a sense of their need of God. We need this spiritual awakening if this world is to be saved in the future from the horror and

EVANGELICAL CHRISTENDOM

threat of war, and if those things for which our men are laying down their lives are to be achieved, if justice is to be done to the oppressed, if their lands are to be restored to the dispossessed, and freedom given to all, except to those who have abused it. May God help us not to rest until using us, unworthy though we be, He has established justice in the earth, and the Isles rejoice in His law, and He

has brought us, in His goodness, to a peace that shall endure because it is founded upon righteousness and truth.

So let us praise God, let us lift up our hearts in adoration and thanksgiving. And then let us cast ourselves humbly before Him, praying that He will still use us, and bless us, and guide us out of the shadows into His full light in His own good time.

General Smuts on the approaching Religious Crisis

"We stand, as it were, at a great break or divide in history, in a crisis in which old traditions and principles are no longer accepted, where the greater portion of mankind are casting round and searching for a new world outlook, a new life principle, a new code to follow and obey. We may lose our direction and run the risk of immeasurable calamity for civilization. We are looking for a short cut to economic and social reforms, and run the risk of deserting the fundamental principles on which our Christian civilization is founded.

"To-day we witness on a world-wide scale the failure of political nationalism and materialism to satisfy the deeper needs of man's spirit. This failure, with the nameless sufferings of our generation, will lead to the revival of religious faith. The Church should keep aloof from the materialistic and political conflict, so that it may be helpful in the crisis of religion that is coming. Fundamentally the world has no need of a New Order or a new plan, but only of the honest and courageous application of the historical Christian idea. Our Christian civilization is based on eternal order, an endless plan in the message of Christ. His message is: Cherish in love your fellow-man irrespective of race or language; cherish and keep the divine idea in your heart as the highest good. This is the message for the Church to-day, and for mankind milling round like frightened sheep without a shepherd. The Man of Galilee is, and remains, our one and only leader. And the Church as the carrier of this message should follow Him alone."

Reunion Notes

The Church's It will be after Whit-Sunday
Greatest Need when these lines are read, but
the call of Whitsuntide remains
with us and persists in the urgency of its appeal.
The following statement was circulated by the
World's Evangelical Alliance, and we doubt not
the appeal was widely responded to:—

WHIT-SUNDAY, JUNE 13TH, 1943

THE CHURCH'S GREATEST NEED

Call to united Prayer for a
new outpouring of the Holy Spirit

The approach of Whitsuntide recalls attention
to the event out of which the Christian Church
sprang. Just as the Apostles were unprepared
for their world-task till Pentecost, we, though
we have stood in thought at Calvary and the
Open Tomb, need a new outpouring of the Holy
Spirit.

Never can there have been a deeper longing
than to-day for some new experience which
should change the life of the world. On every
side are sorrow and perplexity, prompting many
a heart-cry for spiritual help. The Church is
eager to respond, but lacks the needed power.
An unsurpassed opportunity confronts her, but
she cannot rise to it. What can we do?

The one way out of the impasse is by the
Throne of God. Still stands the promise, "Ask
and it shall be given you," and still sounds the
command "Tarry ye . . . until ye be endued
with power from on high." Surely this is a
time when prayer for an outpouring of the
Spirit should be offered perseveringly and ex-
pectantly, in secret, in the family, and in
public.

The call to united prayer comes to all
believers: "If two of you shall agree on earth
as touching anything they shall ask, it shall be
done for them of my Father." The story of
every Revival fulfils this promise. Wesley and
Whitefield, with a few others, joined in prayer,
and God gave the Evangelical Revival.
Christian groups in Northern Ireland and in
India prayed for a new awakening and were
answered by the Revival of 1859, followed a few
years later by the work of D. L. Moody. Who
can measure the spiritual results of these
events? Is God changed? Can He not repeat
what He has done? Will He not hear to-day
the prayers of His people offered in accordance
with His Word?

But we need prayer that is real, with some-
thing of heart's blood in it. When John Elias,
the great Welsh preacher, died, it is told that a
visitor travelled to his home to ask the secret of
his power, and was taken by Elias' widow into
his study. Pointing to the carpet by the study
chair, she said "I have often seen that bit of
carpet wet with his tears." It was the spot
where John Elias prayed and wrestled with

God for the souls of men. The prayer that pre-
vails is that, which cries "I will not let Thee
go, except Thou bless me."

If prayer is to have reality, it must be accom-
panied by the putting away of things that
grieve God. In the Church, and in our own
hearts are there not motives and thoughts that
require to be forgiven and blotted out? We
need to live near the cross-crowned hill, and to
pray in our Saviour's name.

This is not a vain thing for us, it is our life—
the Church's life, the nation's life. Our land
we love, yet we know that much in it needs
changing—the neglect of God, His Word, His
Day, His House, and, with this, an undue
absorption in material things. To our people
comes the call "Return unto the Lord, your
God." And surely the return to God will open
to us a new era, a new order.

The coming of the Holy Spirit in fullness
means God possessing His people and working
unhindered through them. This is our greatest
need. Shall we not seek it, and continue seek-
ing it, till it is ours?

Religion The broadcast talk by the
in the Home Queen to the women of the
Empire did more than pay
tribute to their astonishing work and quiet
heroism in helping to win the war, it empha-
sised the importance of their task as home-
makers. The Queen declared her conviction
that on the strength of the people's spiritual
life the right rebuilding of the national life
depends. That part of the Queen's talk (which
was made from a house in the country, where
the King and the Princesses listened to a loud-
speaker in another room) in which her Majesty
spoke of the need of religion in the home as
being vital to the welfare of our nation should
be printed in letters of gold. In a letter to *The
Times* the General Secretary of the Alliance
wrote:—

"It has been suggested that the inspiring
reference by her Majesty the Queen in her
broadcast address last Sunday evening to the
subject of religion in the home might well be
followed up on a practical basis by numerous
women's organisations in this country. The
revival of Family Prayers (to which you have
from time to time drawn attention) has in
recent years been warmly taken up by two great
Archbishops, Archbishop Lord Davidson and
Archbishop Lord Lang, both of whom have
presided at central united meetings to urge the
revival of Family Prayers in the National
interest.

"It has been the privilege of this Alliance
to arrange these meetings, and to effect much
in the way of practical issues. With the help
of local Mayors, and representatives of the
Churches, the circulation of an appropriate and

EVANGELICAL CHRISTENDOM

attractive card is being effected, and reports of the meetings referred to have been published in booklet form. It will be a pleasure to send copies of these publications to any officials of the Women's organisations referred to, or to other applicants who might be able to help in carrying into practical effect the message of the Queen that 'If the years to come are to see some real spiritual recovery, the women of our nation must be deeply concerned with religion, and our homes the very place where it should start.'

A Precious Christian Heritage

We place on record the Queen's references to religion as being the source and mainspring of courage and selflessness in home

life:—

"Many there are whose homes have been shattered by the fire of the enemy. The dwellings can be rebuilt, but nothing can restore the family circle if a dear one has gone for ever from it. A firm faith in reunion beyond this world of space and time, and a fortitude born of the resolve to do one's duty and carry on to the end are true consolations. I pray they may not be denied to all who have suffered and mourn.

"All of us women love family life, our homes and our children, and you may be sure that our men overseas are thinking just as wistfully of these homes as we are—some of the dear and familiar homes they left behind, others of the new homes they mean to make for the young wives of the future. These men—both at home and abroad—are counting on us at all times to be steadfast and faithful. I know that we shall not fail them, but, fortified by the great experience in this war, of our strength in unity, go forward with them, undismayed, into the future.

"I feel that in all the thinking and planning which we are doing for the welfare of our country and Empire—yes, and concern for other countries, too—we women as homemakers have a great part to play, and, speaking as I do to-night from my own dearly loved home, I must say that I keenly look forward to a great rebuilding of family life as soon as the war ends. I would like to add, with my fullest conviction, that it is on the strength of our spiritual life that the right rebuilding of our national life depends.

"In these last tragic years many have found in religion the source and mainspring of the courage and selflessness that they needed. On the other hand, we cannot close our eyes to the fact that our precious Christian heritage is threatened by adverse influences. It does indeed seem to me that if the years to come are to see some real spiritual recovery, the women of our nation must be deeply concerned with religion, and our homes the very place where it should start; it is the creative the dynamic power of Christianity which can

help us to carry the moral responsibilities which history is placing upon our shoulders. If our homes can be truly Christian, then the influence of that spirit will assuredly spread like leaven through all the aspects of our common life, industrial, social, and political.

"The King and I are grateful to think that we and our family are remembered in your prayers. We need them and try to live up to them. And we also pray that God will bless and guide our people in this country and our great family throughout the Empire, and will lead us forward, united and strong, into the paths of victory and peace."

Lord Elton on Spiritual Revival

The Annual Meeting of the Church Pastoral Aid Society included as speakers the author of a best seller (*St. George and the Dragon*), for so Lord Caldecote, the Chairman, introduced him. Lord Elton commenced his address by remarking that "It is well to see the subject of Revival against the ominous background of war." In an impressive and vigorous address Lord Elton rather startled the great audience by referring to "this thirty years' war," but it soon became evident that he was dating it from 1914! He continued:—

"Before it began," he said, "there had been a century of almost unbroken peace and of unprecedented advances in material prosperity. We had come to believe that progress was something which you could measure, in weight or measure, higher wages and profits, greater outputs of steel, more 'Baby Austins,' more cinemas, better plumbing. The tragedy is not so much that war comes, but that we never learn the lessons of it. In the twenty years of armistice Christian ideals and the Christian way of life have seldom been so generally disregarded and derided in these islands. If you were to study the things that were said and written by those whom we allowed to speak for us during those twenty years you would find a strong and steady current against almost all the Christian ideals and most of the fundamental Christian standards."

He instanced inter-war fiction. Not many virtues were allowed to its heroes and heroines, but chastity was rarest of all. How many of our accepted intellectual leaders were teaching us to believe that the family was only one more prison house to be broken down!

"What is needed is personal spiritual revival. It is so easy to persuade ourselves that we have done our duty as Christians if we pass a sufficient number of resolutions. Admirable resolutions, but second-best, not the first thing needed, and here as always the chief enemy of the best is the second best. If I were the devil with his fine sense of moral strategy I would tell my minions to get the people to pass resolutions about a Better Britain, because then 75 per cent. of them would take it as the easy way out. . . . We shall never get a new Jeru-

EVANGELICAL CHRISTENDOM

salen until we get men and women fit to live in it. It is pretty easy to reform the world on paper; what is difficult is to reform oneself. No one of us but needs the most thorough spiritual overhaul and rebirth. How shall I understand politics unless I see it through the windows of my own home, unless I see men and women, not as bloodless abstractions or statistics, but as my parents, my brother, my sister? "Any political and economic structure," Lord Elton declared in conclusion, "can only come about as a reflection of a better life."

Reunion and The day will come when the the B.B.C. chosen representatives and spokesmen of the Churches will mourn their statement on co-operation in its acceptance of reunion with an unformed Roman Catholic Church. It would be the sin of Esau to remain silent upon this vital issue of Protestantism; and no good came of Esau. The Bishop of London, who was the vehicle of the statement, while signing its provisions refuses to add his signature to the annual invitation to observe the Universal Week of Prayer. This is all incomprehensible to forthright Christian minds, and, to us and many others, is inconvenient and mischievous in its spirit and influence. For instance, it must be evident that such action on the part of those in high office must influence others, as it appears to have influenced the B.B.C. in their relations with the Roman Catholic Church, including the Jesuit Orders. We do not need to be reminded that "Evangelical Christians are profoundly disturbed that the B.B.C. should so frequently broadcast Roman Catholic Services and teaching." Our post bag constantly brings letters of complaint. The position seems to be this. The National Church of this country is both Catholic and Protestant. The country itself is Protestant, and our laws and liberties are framed and upheld under the Act of Settlement associated with the Reformation. Whatever there was then (or subsequently) of disability to Roman Catholics has been removed. The recent abortive motion by Lord Hemingford in the House of Lords on this matter substantiated the fact, and, we submit, it is the influence of Catholic Action which can make possible such an ill-advised application at a time when the mover and those he represents in religion are aware a truce has been called in matters of high controversy. But to return to the B.B.C., we are now subjected to early morning talks (in the "Lift Up Your Hearts" series) and addresses in other settings by Jesuit priests, with prejudice to ordinary Protestant theology. It is shocking to Protestants to listen to assurances that those killed in battle "may take their place with the Virgin Mary at the foot of the Cross," and that the fact of being killed while fighting for the "hearth and altars" of the

country "covers a lifetime of sin." Apart from the Roman question, it is intolerable that such theology should be broadcast by the B.B.C., and we wonder if in these and other occasions of religious broadcasting a script is dictated upon. Much more could be written. We notice the "Anvil" has been revived, which we regret. When we first tuned in to this revived turn it was to hear emphasised and, as we thought, hilarious, assurances on the part of the announcer that "this next question would arouse sparks from the anvil" and cause concern. The question was (if we correctly recall it), "What is the real difference between the Protestant and the Roman Catholic Churches?" The B.B.C. have no mandate or right to introduce such questions over the wireless. It is grossly unfair to allow them to be answered by hired representatives of the Churches, and we consider a Canon of St. Paul's Cathedral to be entirely out of place in the circumstances. There is a deal of post-up feeling about this and other B.B.C. religious matters. It is a matter of British fairness. We remind the B.B.C. authorities that the Roman Catholic Church receives in this country what it emphatically denies to Protestants in countries of Europe and elsewhere, and that in consequence many thousands are held under Roman bondage and persecution, and they cannot even speak for themselves.

The Speaker's Ambitions The Speaker of the House of Commons (Colonel D. Clifton Brown), who was accompanied by Mrs. Clifton Brown, was the chief guest at the annual luncheon of the Parliamentary Press Gallery. In his speech the Speaker referred to three ambitions which he cherished, but which, he said, he would be lucky to fulfil.

He would, he said, regard it as a great occasion if it fell to his lot to lead the House of Commons into St. Margaret's Church—"the church across the road"—at the end of the war. His second ambition was to be the first to sit in the Speaker's Chair when it was re-erected in the new House of Commons Chamber. The third ambition might sound an odd one, but it was symbolic. He would like to have the privilege of turning on the switch which would light the lamp of Big Ben at the top of the clock tower. It would not merely be turning on a light showing that the war was over; it would be lighting a beacon which would give hope to a sorely distressed world.

On receiving this information we addressed a letter to the Speaker asking whether it would not be possible to "lead the House of Commons into St. Margaret's Church" during the war, and why not; why should it be left to our Christian Generals and others in the Services to point the way to a righteous Peace by the defeat of the enemy on our knees?

Continental Evangelical Life and Work

The Church Under this title the World's in Estonia Evangelical Alliance publishes the address given by the Estonian Minister in London at a reception recently held at the Legation. It is a highly informative and interesting statement which gives prominence to the help rendered by the Alliance when the Lutheran Church in Estonia was oppressed and persecuted by the Russian Orthodox Church.

A policy of Russification was carried out by the Russian Church, but their promises were not honoured. The Orthodox Church grew by oppressive measures and secured no change of convictions on the part of the people. Protests were little use. The World's Evangelical Alliance took up the cause of the oppressed Protestants at a conference at Bonn in 1870, and the following year a deputation approached the Czar who was then residing at Friedrichshafen and presented a petition. In 1871 the Czar ordered the cessation of persecution and the return of the people to the Lutheran Church. The next Czar, Alexander III, was a reactionary and matters became bad again. In 1888 the World's Evangelical Alliance sent a second petition to Russia. Matters did not improve, and in 1890 66 pastors were reported on trial before the Senate, and the situation remained very unsatisfactory until the beginning of this century, when conditions improved. The Alliance did much to help Estonian Lutherans, which will always be remembered by them. The Russian suppressive policy actually led to a deepening of piety, and the Church was strengthened and the number of pastors of Estonian race grew.

The independence of the country in 1918 brought new possibilities. German influence in the Church weakened, and by 1921 the first Estonian bishop was consecrated by Archbishop Söderblom of Sweden. An agreement was also arrived at between the Church of England and the Church of Estonia in 1938.

"Under the Soviet rule anti-religious propaganda was given full reign, and a number of Churches were closed. Some Church servants met a martyr's death, and many others, among them Prof. Rahamägi, former Bishop of Estonia, were deported to Russia." (Estonian Minister, London.)

Since 1940 the German occupation has closed the country to the outside world, and it suffers temporarily in the same way as other occupied countries.

Karl Barth The American quarterly *Foreign on European Affairs* presents a penetrating Protestantism article by Professor Karl Barth and the War on the Protestant Churches in Europe with reference to their part in resistance to Hitlerism. Dr. Barth

begins by saying how, after the last war, the Protestant Churches of Europe were faced with fundamental questions. They were asking themselves the question, "What is the basic principle and function of the Church in a human society which is obviously sick almost to death?" He shows how European Protestants felt compelled to restore to "its rightful position the element of objective truth which must ever be the secret of a living church and which must be given recognition if the Church is to be differentiated from an inspirational conventicle and if its message is to have meaning for the life and living of human beings." Dr. Barth feels that it was this revival of concern for fundamentals that enabled the Churches to meet the crisis in 1933 and the following years "not wholly unprepared."

Barth then surveys the differing stories of Protestant Church resistance in Germany and the occupied countries. He concludes with some thoughts about the future contribution of the Protestant Churches in the life of Europe.

"The present crisis has evidently not yet reached its peak. The severest trials and tests of endurance for European Protestantism probably still lie ahead. And beyond the problems of war-time lie those of peace. 'The old world is dead!' a leading English statesman has just proclaimed. He is probably right. Europe undoubtedly has come to the end of an historic, political, economic and social era and confronts an unexampled re-beginning. Equally true is it that its renewal must consist not in the destruction of Western culture, but in its unhindered efflorescence, rooted as it is in Christianity. The new life which is to follow the death of the old must be founded on this culture."

"Will the confused and war-weary nations muster the courage, the insight and the will power to do this? Will they be able to comprehend that the world, for all its frailty and imperfection, has after all the horror which it has known, still has a hope of better things? And will they comprehend further that without this hope no authentic quest for those better things will ever be attempted? It will be the function of the Christian Churches to proclaim this hope and to make it comprehensible. That is going to be much harder than the essentially critical task of to-day, when we are still at war."

"This hope is the great affirmation of the Gospel of Jesus Christ; but the Churches will be able to proclaim and expound it to all peoples only if they themselves regain true knowledge of it and learn to live by it, only when they themselves are ready to move forward with simple, direct, and complete faith in this Gospel."

EVANGELICAL CHRISTENDOM

European Post-war Christian Relief Discussing the Churches of Europe (in an article contributed to the *Spectator*), Dr. William Paton expresses the view that probably there has

been no time within our memory when we in Britain were so keenly aware of the importance and meaning of religious life on the Continent of Europe. "In part this is due to the widespread recognition that some of the Churches in the occupied countries have played a most noble part in keeping the spirit of the people alive; in part it is an acknowledgment of the struggle waged for so long in Germany, both by the Confessional Church and by leaders of the Roman communion. But as minds become increasingly occupied with the future of European order, the meaning of these groups of people gains importance. As Sir Samuel Hoare remarked last September in a notable speech delivered shortly before his return to Madrid, it is the leaders of the Christian Churches who alone are saying the same thing, and bearing the same testimony to the same eternal realities—and whether it is the Archbishop of Munich or the Bishop of Munster on the one hand, or the Primate of Norway, Bishop Berggrav, or leaders of the Reformed Christianity of Holland on the other, does not very much matter. Here is a kinship of witness to truths and realities which transcends the flux of things.

"Therefore the well-being of the Christian Churches and Christian institutions of Europe is a matter both of general importance and of especial importance to their fellow Christians in Britain and America."

The situation in which the Churches of the various countries of Europe carry on their work varies so greatly that it is not possible to say to-day exactly what their needs will be, but Dr. Paton stresses the importance of spiritual fellowship, and points to the importance of youth movements and organisations.

"Take again the supply of both pastors and lay workers for the Churches of Europe. The ordinary restriction of supply owing to war conditions is serious here; it is worse where training has been forbidden, whereas, as in Germany, men were imprisoned for examining in theology candidates for the Confessional ministry, or where no one was accepted who would not toe the quivering line. Here it may be possible to give invaluable help. There is already a recognised link between some of the British Churches—notably, perhaps, the Church of Scotland—and certain of the European Churches in the training of ministers. Provision of scholarships, personnel, and other temporary assistance will be urgently needed. The production of Christian literature of all kinds, and of the Bible itself, has in some countries completely ceased. There is already a demand for Bibles, simple commentaries, evangelistic

literature and theological works."

Dr. Paton concludes by remarking that we in this country ought to regard it as a privilege to have some share in this work of relief and supply. He gives no credit to the World's Evangelical Alliance for its past or present services to Protestantism in Europe, but our readers know well how all the unselfish interest of the Alliance has been and will be exercised on behalf of the Protestant Churches of Europe. It should be remembered, by all of us, that the Christians of the European continent have been through experiences far more poignant than ours in this country, that they have learned by what they have suffered, and that in our future contacts with them and service to them we shall have to learn as well as to give.

Evangelicals in Occupied Poland Slowly we are learning more concerning the martyrdom of some of the outstanding Evangelical leaders in Poland. In

the following reports the names of Superintendent Burche, Pastor Kulicz, and others, are of particular interest to us, all being officials of the Polish Evangelical Alliance. It was our privilege to meet them all when, in 1937, in company with Bishop Taylor Smith, we visited the Polish Evangelicals as a deputation from the British Organisation of the Alliance. At the outbreak of war it can be estimated that about one million of the inhabitants of Poland were Evangelicals. Immediately after the occupation of Poland in 1939 the German authorities set to work to exterminate the Polish element among the Evangelicals, aiming primarily at the clergy and the leading Evangelical intellectuals.

In a speech addressed to the Evangelicals in Poland the governor-general, Frank, called for "spiritual self-sacrifice in service to the Führer," and this demand became a categorical imperative. Anyone who resists it is sent to a concentration camp or prison, or is shot on the spot.

As early as November, 1939, the superintendent and head of the Evangelical-Augsburg Church in Poland, Pastor Dr. J. Burche, was arrested. Pastor Burche had won the respect of all Polish people irrespective of their creed, because of his fine and forthright character. This old man of seventy-nine, a legless cripple, was sent to a concentration camp, and was there subjected to mental and physical torture. According to statements by eye-witnesses he was compelled to stand at attention and to repeat "I am a Polish serf" (*Polenknack*) when ordered by the camp guards. He was compelled to parody prayers and to sing the Horst Wessel song, and at every evening at roll call, after the guards had called him a "filthy beast," he was beaten on the face. In the end he died in the concentration camp, unable to endure the tortures and sufferings inflicted on him.

EVANGELICAL CHRISTENDOM

Pastor Roodthaller, for many years the director of the high school named after Mikolaj Rej, which was the property of the Evangelical-Augsburg Church, was arrested in 1939 and carried off to a concentration camp. When he was discharged from the camp some months later he died, completely worn out by his sufferings.

In November, 1939, Pastor Dr. Edmund Burack, Superintendent Burack's brother, and dean of the faculty for Protestant theology at the University in Warsaw, was arrested and later taken to the concentration camp at Mauthausen, where he was forced to perform hard labour. On July 26th, 1940, this old man died in the camp.

In the Kalisz district, where Polish Evangelicals formed a large group, mass repressive measures were instituted against them, and hundreds of Poles of the Evangelical-Augsburg denomination were imprisoned for not voluntarily registering as *Volksdeutsche*. Many of them died in concentration camps, many others were shot. All the members of the Evangelical-Augsburg Church in Kalisz were imprisoned, and subjected to torture. The senior of the Kalisz diocese, Pastor Dr. Weide, who was respected by all the Polish community, was beaten and kicked after being arrested, and then carted off to a concentration camp.

The pastors at Lodz were also arrested and imprisoned, many of them being carried off to Germany.

The senior of the Cieszyn Silesia diocese, Pastor Dr. Kulisz, was carried off to Germany and died there in a concentration camp. The same fate befell the vicar of one of the largest Evangelical-Augsburg parishes in Cieszyn Silesia, Dr. Niekodem, of Ustron. Because of his noble character this pastor was deeply revered by the local people. In Cieszyn Silesia generally not one Evangelical-Augsburg minister of Polish nationality was left to carry on, though in that district the majority of the Polish population are of this denomination.

In all occupied Poland official Protestantism is temporarily in the service of National Socialism, when it is not directly in the pay of the Gestapo. In consequence Polish Protestants have withdrawn exclusively into their private homes or have taken to an underground existence. There alone have the Polish Evangelicals any possibility of performing their religious ceremonies and worshipping in the manner of their faith.

Polish Evangelicals who have been completely deprived of the right to confess their faith and to observe its prescriptions are fighting in defence of that faith and of things Polish. They are displaying an unshakable and resolute strength in doing their duty to the Motherland, though they fully realise the danger that menaces them.

Religion in Soviet Russia Our Annual Report makes mention of the subject of religion in Soviet Russia, with special reference to religious liberty. Now an English edition of Dr. N. S. Timasheff's "Religion in Soviet Russia" (Sheed and Ward, 6s.), has been published, which we can recommend to our readers as "a thoroughly documented report on conditions to-day," a description of the volume which appears on the paper jacket and which is justified. There is much important information conveyed in this volume, and we accept the author's conclusion that "religion has not been destroyed in Russia." He is of opinion that in the struggle between the old Christian faith and the new Communist order, about half the population is Christian, demands religious liberty, and is opposed to religious persecution; most of the other half is neutral. Summing up a commentary on this volume, "Ilco," in the columns of the *British Weekly*, says:

"The new religious policy in Russia, which is closely associated with the revival of nationalism and patriotism, marks a considerable even if transient, alleviation of the persecution, but even to-day 'religious propaganda continues to be illegal. No religious Press is permitted; since 1927 no reprints of the Bible have been made. No one is permitted to preach religion in open meetings. Religious instruction may be given only by parents to their children, and not too openly. Nothing resembling Sunday schools or Bible classes is permissible in the atheist State. Finally, compensation for the destructive measures of the earlier periods has not been made."

"The Soviet leaders have always claimed that religion is free. Those priests and laity, therefore, who have been 'liquidated' have suffered not as Christians but as political malcontents. How far is this true? Dr. Timasheff's book does not enable us to judge. The old Orthodox Church was intimately bound up with the old régime of the Tsars, and it is not impossible that the persecution of religion would tend to turn many religious people into political desires which the Soviet leaders would deem treasonable. It is often said that Stalin's pre-war purges, however lamentably drastic, did in fact save Russia from having any Fifth Column when war came. We do not know at present, probably we shall never know, to what extent, if any, the massacre of Christians was dictated by supposed political necessity."

A Cry from Greece Rev. G. A. Hadjilantonlou makes the following arresting *British Help* appeal:—"During the year 56 and 56 A.D. a small Christian community scattered in Greece was suddenly stirred up into busy activity over a certain matter. Correspondence was exchanged. Delegates came and went. A breeze of holy enthusiasm was blowing over each of the congrega-

EVANGELICAL CHRISTENDOM

tions. The cause of all that activity was a most important one. At any rate, it must have appeared very important to people who had read the 13th chapter of the First Epistle to the Corinthians. News of a most depressing character had reached those Greek Christian communities. Their brethren on the opposite shores of Palestine were passing through a period of great distress and suffering. A few years earlier a great famine had broken over Palestine, and although by now its great violence was a thing of the past, the Christian congregations in that country were still feeling very acutely its aftermath. The members of those congregations in Palestine were not drawn from the richer classes of the land. In various villages and towns of Palestine Christians were perishing through lack of bread. This news deeply affected the Christians of Greece. Their hearts were moved with brotherly love and compassion. It is true that they themselves were not rich. 'Not many mighty—not many noble are called.' But with the little means at their disposal they were determined to come to the aid of their Hebrew brethren. And for this purpose, and with the advice of their spiritual father, they imposed upon themselves a simple rule to set aside every Sunday morning whatever each of them could spare; and this simple method had marvellous results. The Churches incited one another to generosity; and the spirit of self-sacrifice exhibited on the part of one congregation was a source of pride to them all. It must have been a source of great satisfaction to these Greek Christians when they were able to hand their gifts to their suffering Hebrew brethren, a sweet savour of Christ, well pleasing to Him.

"Now something similar is being repeated to-day. For many months a great famine has been raging in Greece. The people of Greece, exhausted as they were from an unequal struggle against a powerful invader, are now dying by the thousands for lack of bread. Indeed, if the news that leaks through the iron grip of the enemy is true, the picture is one of the blackest that the mind of man can conceive. The inhabitants of a small island in the Aegean Sea sent a cable to the authorities in Athens with these words, 'Send us bread, or coffins!' This last winter will stand out in

the history of my country as a horrible, frightful memory. But with the coming of spring the first hopes for relief from that great misery have come, and it was from the shores of Palestine that the first food ship set sail for hungry Greece. And it is for this reason that I stand here this afternoon. I stand here to bring before you the urgent pressing need of my fellow countrymen, and more especially the need of the Evangelical Christians in Greece. As in the days of Paul, they are there, and their sufferings must have been very great.

"I think more especially of the sufferings of the pastors of our Churches, some of them with big families to look after, and all of them poor. On their hearts they bear the sufferings of their flocks. They must have passed through very deep waters, and it is for them that I plead. It is true that just now they are beyond our reach. But the opportunity of helping them may come when we least expect it. I know that the friends of the World's Evangelical Alliance will sympathize with them in their sufferings. I must confess that I am a little timid in presenting this need of my country to you, for you yourselves have many burdens to bear, and many more are in store for you. But I am encouraged, in doing so, first by the fact that St. Paul was a Jew, and yet he could present to his Christian brethren in Greece the needs of his fellow countrymen in the knowledge that the Gospel which he had preached transcended all convention and nationality.

"Then I am encouraged in doing so by my own experience of the unbounded liberality which the World's Evangelical Alliance has always shown to the needs of the Lord's work in my country. These two things make me bold this afternoon to present to you the urgent needs of your Greek brethren; and I leave the matter there in your hands. By coming to the aid of your suffering brethren in Greece you will not simply be ministering to their material needs. You will be ministering at the same time to their spiritual needs. I have reason to hope that when this war is over another mighty famine will break over my country, a famine for the Gospel of Jesus Christ. And I pray that we Greek Evangelicals may be used by God, with the help of our English brethren, to satisfy that hunger."

SPECIAL attention is drawn to the following extract from our 97th Annual Report: "The people of Greece are passing through a time of great trial. At present help is only possible through Red Cross channels, and this without discrimination in the manner of its distribution. Naturally, while sympathizing with the whole nation, it is the desire of the Alliance to help in some special way the Greek Evangelicals, and a fund has been opened so that when opportunity arises immediate, even if adequate, help can be sent to the minority Evangelical Churches."

World Mission Notes

A Vital Issue Under this title the C.M.S. have issued an examination of the Scheme for Church Union in South India. The Scheme is described by Rev. G. F. Cranwick, and the objections are examined by the Rev. Mr. A. C. Warren. Readers of EVANGELICAL CHRISTENDOM will know that we have consistently supported this Scheme, not because it envisions organic union, but because of the marvellous unity of aim and the spirit which has inspired it. We wrote these very words some years ago, but since then new influences have made themselves felt, and it would seem that whatever happens to the Scheme, divided councils must continue to exist, and the Scheme itself rests upon a basis of "the letter killeth, but the spirit giveth life." In the meantime the Scheme has been further considered by the Council of the World's Evangelical Alliance who, without passing any definite resolution on it, express their hope that all contending and dissenting influences will be set aside by that goodwill and self-sacrifice that will prove to every Indian Church member that the Church of God is greater than any denomination, and that the prayer of the one Lord and Master that all his followers may be one may re-echo in the hearts and wills of all who bear responsibility for helping the Church overseas. As Mr. Warren points out, in the booklet referred to "the cause of truth and of unity will only be served if it is frankly faced that many sincere Christians are in grave doubt as to the real soundness of this Scheme."

China's Uphill Way The Report of the Christian Literature Society for China mentions that the most notable development that China has made is that of unity. The people not only fully realise the significance of this war, they are entirely with the Government. This is the reason why there is not the least complaint, even though they have suffered beyond description.

Industrial plants of various kinds have been established since the war in the Western Provinces. Those formerly known as backward cities have now become modern Pittsburgs and Birminghams. With this development, China will be able to be independent as far as manufactured goods are concerned.

The building of roads and railways is being rapidly pushed. It is quite true that some of the already built roads and railroads have been torn up near the fronts; yet roads in the Western and South-Western Provinces are being built at such speed that visitors within a few months' period find the travelling situation much different. In spite of the high cost of petrol and the great demand for the transportation of Government war supplies and commercial commodities, the travel facilities have been much improved.

Co-operative societies are being organised everywhere in Free China. It is reported that there are five thousand such societies now, many of them having the full co-operation of Christians and Christian organisations.

Reorganisation of Chinese Churches

Bulletin No. 18 of the National Missionary Council of Australia, dated October 15th, 1942, contains the following quotation from a letter from Mr. Weller of the China Inland Mission, Shanghai, setting forth the Church situation under Japanese rule:

"You will be interested to hear of recent developments which directly affect Churches and mission work in occupied territories. Bishop Abe, who has been appointed to superintend the Christian Churches in China, is now in Shanghai, and has met a number of Chinese Christian leaders to put before them his plans. A general synod to govern all the Churches is to be formed, under his direction, to which all Protestant Churches have to belong. It will be undenominational, but where particular groups have a sufficiently large number of congregations, each of not less than 300 members, they will be allowed to have a synod of their own. All organisations not conforming to this arrangement will be disbanded. All foreign money or foreign influence on the policy of the Churches must be entirely eliminated. In due course all public missionary property will be confiscated. It is therefore necessary to get such property as is necessary for Church use transferred to Church ownership as soon as possible. The process of unification may be a little slower here than in North China, as there are certain cultural groups that do not favour a policy of uniformity. Bishop Abe is returning to Japan shortly, and expects to return in the near future to proceed with the plan of federating the Churches. The whole trend of events shows very clearly that the intention is to eliminate all foreign missionary effort, and here is a call for prayer."

The Generalissimo and Chinese Christians

According to an Associated Press despatch dated Chungking, May 18th, Generalissimo Chiang Kai-shek gave an address at a Conference of the National Christian Council of China assembled at Chungking.

He praised the Christian Church and its missionaries in China to-day, and said the "abolition of unequal treaties had freed the Christian Church from all association with foreign imperialism or aggression."

Speaking of Missionary Societies, he said: "We still need them and welcome Christians from other lands who serve the people of China with true sympathy and devotion. Don't feel

EVANGELICAL CHRISTENDOM

you are guests. You are comrades working with us to save our people and build a new nation.

"Christians from abroad and Christians in China are on the same footing and can work wholeheartedly together for the reconstruction of China," Chiang said. "From now on there should be much closer relations between the Chinese and Western Christians."

He urged the Church in China to proclaim more widely its teachings and to broaden the scope of its work, particularly in public health.

"Let the Church identify itself more intimately with the life and needs of the people and co-operate fully with the Government and social welfare agencies and build a heaven in society," he said. "When there is opportunity the Church should not hesitate to take a lead in social service."

From the excellent *Chronicle* of the London Missionary Society we learn that after nearly six years of war there are more students in China than ever before. All of them are in West China, for there is not a single University left in occupied China. Altogether there are some 52,000 University students in China, and 9,000 of these are in the Christian Universities. We note from the same source that the Japanese are making an attempt to bring the Christian Church in China under their control. Bishop Abe, a well-known Japanese Christian, is taking the lead. He is trying to initiate in China the same policy as in Manchuria, Korea and other occupied areas. This policy aims not at the abolition of the Christian Church, but at its subordination, and at the elimination of foreign personnel and foreign influence. Dr. Abe has made some headway, and now that the missionaries are interned and leading Chinese Christians are in West China, the Christian community is pretty much at the mercy of the Japanese, and important changes may be enforced.

The New Missionary Problem?

The crumbling of faiths of the non-Christian world imposes on the home Churches a tremendous responsibility. Is the stronger civilisation of the West causing the beliefs of the East to perish? The old morals and the old beliefs are perishing, and nothing has as yet taken their place. Those who see the changes that are taking place before their eyes realise that it is far better to have some faith than to have no faith at all. Alas! European civilisation to-day has ceased to be inspired by Christian ideals. Many who would accept the extravagances of that most anti-Christian of modern teachers, Nietzsche, are under the domination of his thought. Force and the super-man are what must be sought by those who wish to lead humanity. As these views have reached the lands of the East, the position of woman has become worse; old restraints have been removed; and not a civilisation established, but the ruin of everything that

protected the weak against the strong and preserved family life by insisting on filial piety. In Japan we know that infidelity has worked much evil, and the majority of the Japanese, who have abandoned their old beliefs, are without any faith. How can we rescue the nations from this fate? Only by preaching Christ crucified. Christ appealing by His one sacrifice to the hearts of men is the only Gospel that will work. We cannot have a Gospel for the Chinese and another for the Hindus. This is as impossible as an up-to-date Christianity which implies the abandonment of all that is distinctively Christian except a misleading label. We do not say that Chinese and Hindus will not discover new riches of love and grace in the Christ who saves them, but the Christ that wins them must be the Saviour who welcomed to Himself the little children and the weary and heavy laden. By preaching Him in all His fulness the breakdown of society will be averted and Christianity will assert its saving power in the Far East as it has done in the West.

Christianisation or Evangelisation?

This raises a further question. Is the work of the missionary primarily to humanise by spreading Christian civilisation, and by so doing to prepare the way for the acceptance of his spiritual message, or has he as his chief duty the proclamation of the Gospel of Salvation, which by regenerating men will make them centres of Christian influence? Our Lord commanded His disciples "to go preach and make disciples." Much as we value the improvement of the condition of the heathen and their raising of their level of civilisation, we see the gravest danger of substituting material ends for spiritual activity. No permanent betterment of a Christian character can arise from the mere surface civilisation of comfort. Christianity, as taught in the New Testament, is a message to the heart. We know that when the hearts of men are touched their lives will show forth the fruits of the Spirit. We have seen that godless education instead of relieving us of problems in India has added considerably to the difficulty of governing, and there is a strong movement in favour of allying religious teaching of some sort with Government plans of education. With the break up of the old civilisations and with the entrance of modern speculations of a materialistic type, we feel that unless "first things be put first," missionary effort may be a stepping-stone to the loss of all religious aspirations on the part of those who are being Christianised—in other words, civilised according to Western ideals of progress. The Gospel is the Gospel, and the Churches and missionary bodies are bound to proclaim its saving grace as the first duty laid upon them by their great Head and risen Lord.

The Enquiry of a Turkish Girl

A young Turkish girl asked the wife of a missionary: "Wherein is Christianity less savage and more peace-loving than we?"

EVANGELICAL CHRISTENDOM

This naturally arises to many lips when the ravages of war are seen, and it is hard to give a satisfactory answer to the query. One day it will be made plain by the examples of the missionaries and their devotion to the Saviour. Muslims, like other non-Christians, stand aghast when they hear of atrocities and broken treaties. That they expected better from Christians is one proof that the labours of missionaries have not been in vain. They judged Christianity from what they saw in those who teach them its truths, and when the war is ended they will see that Christ is represented truly by those who follow Him who went about doing good and pleased not Himself.

The Week of Prayer— It is fully recognised how greatly the Universal Week of Prayer Looking Back serves the Missionary cause, and Looking Ahead being heartily observed by Missionaries of all bodies in all countries.

Our Annual Report speaks of the reports coming in, and still coming in, some of them from remote districts, cut off from ordinary communication with this country by the exigencies of war, and hence late in arrival here. Before us as we write is a sheaf of such letters, from which we quote a few extracts. From Ajloun, Transjordan: "This year we were much encouraged by the active part taken by some of the Arab Christians. They seemed to appreciate the fact that we are all members of the one family in Christ, and while there may be many different races, yet in Him we are all one." From Boderick Falls, Kenya: "The last Week of Prayer this year was a very profitable time among our tribes here." From Rio de Janeiro: "We translated the Programme, and it was published in all Evangelical newspapers and magazines. We are sure that the spiritual forces will help our countries to reach victory over the evil forces, and that they are front rank in preparing Christian Freedom and Peace." From Coonoor, S. India: "Those who met together had a helpful and blessed time at the Throne of Grace." From Bandawe, Chintechi, Nyasaland: "We had our meetings this year on the Station, and leading African pastors, elders, teachers, took part in the services. These were well attended by young people, over two hundred in number, daily. Here we appreciate very much the magazine, EVANGELICAL CHRISTENDOM; the informative articles are of much value to us in this lonely area, keeping us in touch with the trend of Evangelical work in Europe and the world."

All this and more is very encouraging at Headquarters in London. We hope that our readers all in foreign parts will write home from time to time on the same lines, especially sending reports of the local observance of the Week of Prayer. As we write active, very active preparations are in progress making arrangements for the Universal Week of Prayer, 1944.

Prayer

by Lord Halifax

If man's awareness of his own insufficiency were made articulate, he would understand that his real need was a knowledge of how to open his heart to God in prayer.

PRAYER, through which at all times and in all places men may speak to God, with complete assurance of perfect understanding.

PRAYER, by which men may feel their own weakness made strong by the support of God's sovereign power.

PRAYER, by which all human fears, failures, anxieties, sorrows can be brought to the foot of the Cross, and made one with the great redemptive act that the Cross commemorates.

PRAYER, by which men's fondest hopes for the future of a tormented world may be joined to God's perfect wisdom.

PRAYER, by which those at home may feel near to those far away, with whom they know they are knit close in the all-embracing love of God.

PRAYER, in which day by day we commend the souls of brave men who have died for their country into the hands of an all-knowing and merciful God.

SMALL wonder if men and women everywhere are unsettled and ill at ease, since in their hour of greatest need they have lost that which was indeed their birthright—the knowledge of how to pray.

—Lord Halifax, British Ambassador to the United States, in a speech at Quebec (Canada), when he received the degree of Doctor from Laval University.

Books Worth Reading

COMMUNION IN THE MESSIAH. By LEV GILLET. (Lutterworth Press. 12/6.)

The problem of the Jew and the attitude of the Christian Church to Judaism is one upon which we cannot have too much light thrown at this time. This book is a real help to that end. The author tells us it is not for scholars, but "for ministers, theological students and this fraction of the general public which may be interested in the Jewish question." He is not a Jew or a missionary, but a Russian priest formerly attached to the Russian Theological Seminary in Paris. The book is well documented, and will thus enable those who wish to pursue their study of the subject further, to do so.

The Church in the past has all too often approached the subject of the Jew and Judaism in the way of "Adversus Judaeos," and with a hopeless ignorance of what Judaism really is. This book is an appeal for another attitude, and endeavours to supply the needed knowledge. To many the chapter on the Jewish life of grace will just give the information they want as to the best which Judaism has to offer, and how that best can be linked on to Christianity. His chapter on the Messiah will show the way to a new point of contact, and to truths, which the one side and the other are badly in danger of neglecting. Missions to Jews come in for considerable criticism, sometimes in the past well merited. The new methods, he points out, should be the ideal of everyone seeking to win the Jew to Christ, though one wishes he could have spoken from personal experience of missionary work. When he comes to the question of a Hebrew Christian Church he is treading on very debatable ground. His principal contention is right, but the application of it suggested will arouse much controversy. The book is in very many ways a valuable contribution to the solution of the problem, and deserves thorough study.

BUNYAN CALLING: A Voice from the Seventeenth Century. By M. P. WILCOCKS. (George Allen & Unwin. 12/6.)

This is a volume of extraordinary interest, adding to the Bunyan literature a new life of the Tinker of Bedford, with emphasis upon the times in which he lived, and the impact his courage and convictions made upon period and people. Whatever "mystery" may surround John Bunyan, and there is still much to be known,

the fact remains that though of humble origin he was a genius, directly used, we believe, by the grace and, can we not use the term "inspiration," of God to be a voice not only "from the seventeenth century," but in the days in which we are living. It is idle to review this volume and to speak of Pilgrim's Progress as presenting fundamental theology "that to-day awakens no response at all." We would rather in warmly reviewing and commending it urge that Bunyan is still not only a best seller, but a presentation of the facts of the Gospel in their impact upon "manacled" and their ability to move the minds and wills of all alike towards God. We agree: "Here in this new Life of Bunyan there is a Bunyan greater than has been seen before."

ONE CHURCH: An Appeal to the Ordinary Christian. By THE BISHOP OF LICHFIELD. (S.C.M. Press. 9d.)

Dr. Woods is an enthusiast for Church Unity, and this booklet brings up to date a record of recent movements, with and without a capital M. It savours "organic unity," and speaks favourably of co-operation with the Roman Catholic Church. We should be unwise not to praise its spirit and its urge "towards unity," but as is well known, not all "ordinary Christians" find themselves able to accept approaches to co-operation and unity with all discussion of theological differences relegated to the background. If the fire of God descends afresh upon His Church in spiritual revival we are among those who have no doubt that it will distinguish between truth and error, as well as establish truth and love. Is it quite fair for the author to say of one organisation that it is "the only interdenominational body of the kind which is seeking to further the cause of Christian unity"? Has the Bishop of Lichfield never heard of the World's Evangelical Alliance?

We have also received **CHRISTIAN ADVANCE.** By HUGH C. WARNER. (S.C.M. Press. 2/- net.) This seems to be a useful help to those engaged in local activities among Youth. It is largely directed to Christian Social activities, in which the "Beveridge Report" is recommended for "Discussion Groups." The Evangelistic note might have been given greater prominence. We believe and know that Youth is responsive to the direct appeal to the Gospel as being "the power of God, unto Salvation."